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BEHIND THE YUGOSLAV SCENE

RECENTLY a Canadian journalist, David Martin, published a very interesting book under the arresting title of "Ally Betrayed. The Uncensored Story of Tito and Mihailovich."¹⁾ Although Mr. Martin cannot be strictly accused of being biased, because he does mention the differences between the Croat and Serb, his viewpoint and approach are definitely one-sided. He does manifest a pro-Serb attitude which, in the manner of his presentation, is such that the Croat side is left practically untouched and leaves the uninitiated reader with the impression that the importance of the Croats is negligible and their political claims either childish or unfounded. The preface to the book was written by the pro-Serb Rebecca West. After reading this book the intelligent reader is left with an unanswered question: What is the real picture of the scene behind the iron curtain of ignorance and communistic intrigue in Yugoslavia?

Yugoslavia, the union of southern Slavs, was first conceived in the brilliant mind of Bishop Strossmayer, the nineteenth century prelate of Zagreb, the capital of Croatia. His purpose in creating a Yugoslavia was to incorporate the Croats and Serbs and other Slavic peoples into one union, assuming at the same time that the Serbs and other non-Catholic Slav groups were ripe for conversion to Roman Catholicism. Thus, he hoped, a Catholic Yugoslavia would be created. However, he believed that the nineteenth century was not the time to create this unification of Slavs. One reason, and possibly the main one, why Bishop Strossmayer opposed the principle of the Infallibility of the Pope at the Vatican Council is found in his sincere belief that the Eastern churches were not ready to accept it as yet. His one ambition in life was to lay the groundwork for the eventual return to the Mother Church of all the Greek Orthodox peoples.²⁾

Although the basic principles of a Yugoslavia find their source in the mind of this Bishop,

the principles were either misunderstood or deliberately misconstrued by the builders of Yugoslavia. The democratic ideals of Strossmayer, who advocated that this new state ally itself with Austria, were replaced by the dictatorship of the Karageorgevich dynasty culminating in the brutal regime of King Alexander and his brother Regent Paul.

So much for the core of the background. Yugoslavia was created by the Treaty of Versailles. It was not established by the will of the majority of the people, either Croat or Serb. However, the Serbs had a keener interest in its establishment through the desirability of perpetuating their monarchy. The Yugoslav State was conceived in the womb of the so-called peasant leaders of Serbia and Croatia—leaders only in name, for their main interests, in most instances, were purely personal and pecuniary. Yugoslavia was brought into existence without regard to the differences among the people involved. Admittedly, the majority of the people were of Serb-Croat origin. Ethnically speaking they were the same and their spoken language is the same. Here the homogeneity stops and the differences arise.

The Croats occupy, geographically speaking, the major portion of Yugoslavia. They claim for their own the provinces of Dalmatia, Croatia proper, Lika, Slovenia and major portions of Bosnia and Hercegovinia. They are predominantly Roman Catholic, about ninety percent of them, having followed the dictates of the Holy See since about the first half of the seventh century when they first arrived in what is now Yugoslavia. The Croats have early escaped the influence of the East and the Byzantines. Their culture, like their religion, is Westernized. They use the Latin script. Their mental outlook is that of central Europe and their art and literature, which is extensive, is structurally patterned after the Western forms; but the theme of their art and literature reveals an Eastern influence. They have tasted independent sovereignty only for about three hundred years in the almost twelve hundred years of their existence. The remainder of their

¹⁾ New York, Prentice-Hall, Inc., 1946.

²⁾ Bishop Strossmayer's friendship for the Russian philosopher Soloviev, who made his submission to Rome, is of importance in this connection. Ed. SJR.

history has been marred by the shadow of an alien power obscuring and hiding the light of their freedom and glory.

The glory of the Croats is reflected in their incessant and finally successful warfare against Islamism. For their part in this memorable and civilization-saving conflict the Holy See of Rome bestowed upon them the precious title of *antemurale cristianitatis*.

On the other hand the Serbs, a simple, fiercely independent people, have their roots in the Byzantine culture and letters and the Greek Orthodox religion. Western culture touched them very late, in the last quarter of the nineteenth century. In some respects politically, they are a people of the East subject to all the intrigue characteristic of the Balkans.

Ever since the separation of these two groups in the early part of the Middle Ages, the differences between them became more and more pronounced. Furthermore these differences were nurtured and cultivated by outside and alien powers who had a personal interest in the territories occupied by the Croats and Serbs. In addition these differences were widened by the natural opposition of the religion and culture of the two peoples.

From the moment Yugoslavia was created until it was dissolved in its original form under Tito, the Serbians dominated the whole political and economic scene of the State. Although they constituted approximately fifty percent of the total population the Croats were relegated to a minor position. Military posts were denied them—they could not become high ranking military officers in spite of the fact that the Croats were subject to compulsory military training. The political offices of the nation went to the Serbs or to the pro-Serb Croats. A heavy burden of taxes was placed on both the Serbs and Croats, but the Croats' taxes were used not so much for the improvement of Croatia as for the improvement of Serbia, Belgrade and the maintenance of the military and monarchical dictatorship of the Karageorgevich dynasty. The yoke became so galling that even the Serbs began to murmur and complain. In opposition to these heavy and high handed tactics of the government, the Croats began to organize an opposition under the leadership of Stjepan Radich, the President of the Peasant Party. His efforts culminated in his assassination. Radich's work was taken up by many men and finally consolidated in the hands of Macek. Macek was unsuited for this kind of leadership, both because

of his personality and his lack of determination. He tried to resolve some of the differences between the Croat and Serb through compromises such as dividing Yugoslavia into a number of "banovinas" (provinces) with a governor for each. This was a nominal concession to the Croats for it, supposedly, represented an attempt to grant them some autonomy. However, the autonomy was not forthcoming, as was evidenced by the rise of Croat opposition. King Alexander rescinded this concession, established a military dictatorship, and ruled as one of the most despotic kings in southeastern Europe. This further aggravated the Croats and some resorted to desperate measures. Under the leadership of Ante Pavelic, the rebel Croat group, Ustasi, planned and executed the assassination of King Alexander in Marseilles. Regent Prince Paul, brother of Alexander, was selected to rule until Alexander's son, Peter, would become of age.

The assassination of Alexander aroused the Serbs to further political and economic reprisals against the Croats. The result was the growth of the Ustasi and the other Croat opposition group, Domobran. The Croat Peasant Party remained almost impotent and the sympathies of many of the members shifted either to the Ustasi or to Domobran. The Ustasi constituted a terroristic group under the sponsorship of Mussolini and Italy. This was not widely known to the Croats in Yugoslavia; neither did the Croats know that Ante Pavelic had made a deal with Italy to place Dalmatia under Italian rule when Pavelic attained power in Yugoslavia.

This was the turbulent and chaotic scene that characterized Yugoslavia on the eve of World War II. The Croats were unorganized and still disliked the Serbs. The Croat leaders engaged in sectional disputes. The Serb government pressed harder upon both Croat and Serb.

Therefore, it can easily be understood why the Croats were not willing to participate in the struggle with the Germans. They acted, on what to them appeared a justifiable assumption, that any government would be better than the Serbian. Many welcomed the Germans with open arms for they believed that Germany was bringing them freedom and independence. The Germans established the so-called Independent State of Croatia under Ante Pavelic, and Dalmatia was placed under the guidance of Italy. The Serbs, in the meantime, having surrendered to Germany, refused to abide by the surrender terms which they believed were made without the consent of the

people. They consequently banded themselves into the Chetnik groups under Draza Mihailovitch and began to harrass the Germans and Italians. The English and American aid promised to the Chetniks was not forthcoming and they were compelled to curtail their guerilla warfare. The Croats, meanwhile, realized their error in associating themselves with Germany and Pavelic, and began to form their own partisan groups—some joined the Chetniks.

In a manner, still unexplainable, an obscure figure began to rise among the Croats—the blacksmith's son, Josip Brozovich, commonly referred to by the un-Croat name of Tito. One can readily surmise where he came from—from the murkiness of the halls of the Kremlin. Unlike any other Croat leader since the creation of Yugoslavia he, at first, appeared to be strong, resourceful, and unselfish. His supplies seemed inexhaustible, he fed the people and armed his men. He spoke of democracy, independence and a republic. These words were warming to the hearts of the Croats. They believed him and their belief was further strengthened by the eventual endorsement of his actions by England and the United States.

The people did not realize the real motive behind Tito's action. They knew nothing of Communism and by nature were opposed to it because they were traditionally of an economic system under which the peasant owned the land. The clenched fist to them was a symbol of strength and not a communist sign. The color red was already a part of their national emblem—the red, white and blue flag of the Croats.

Tito was strong. England and the United States favored him; he, therefore, must be the right man for us, the Croats said. Thus blinded by their patriotism and faith in the only two countries in the world they trusted, they flocked to him and followed him like sheep being led to slaughter.

Tito's control became stronger and eventually it evolved, through the Ozna, the Secret Police Organization, into complete domination. The people could not move. They realized their error. They looked to England and America for help. Instead of help they received a further and more emphatic endorsement of Tito.

Tito began his systematic elimination of all opposition. He nationalized all industries and natural resources; doled out food on the basis of allegiance to him; established the dreaded people's courts that are typical of communist procedure, and with the trial of Archbishop Stepinac, has

begun the systematic liquidation of the Catholic Church. Being a Croat, Tito realized that his greatest opposition, if not the only opposition, would come from the Catholic clergy. The Croat clergy has always been the main rallying point of Croat nationalism.

It should be obvious by now that Yugoslavia is in the iron grasp of the Kremlin, and that its problems are not the simple ones presented by our State Department.

What do the Croats really want? Like all peoples, who have shed their blood for a thousand years across the mountains and plains of Europe, they want peace and independence. They want an independent republic of Croatia. They want to govern themselves and they want to work out their own destiny. Some have wondered, since the birth of Yugoslavia, whether they had not been better off under the old Austro-Hungarian regime.

The interests and the demands of the Croats are no more and no less than those supposedly guaranteed under the Atlantic Charter. The interests of the Serb people are the same. There is no reason why we should not suppose that a federation of the Croats and Serbs would be successful. The Croats would be willing to establish a military alliance with the Serbs, and possibly an economic alliance. The internal affairs, political and religious, of both peoples, would be conducted by the people within their own state without interference from either group. This was one of the basic ideas in the original conception of Yugoslavia. Whatever the political outcome of Yugoslavia may be in regard to both the Serbs and Croats, one factor stands out above all others: Unless the Yugoslav question is settled immediately by the UN it may mean that the first shot of World War III will be fired in Yugoslavia. The Catholic Church, on the other hand, must realize that unless the persecution and her eradication, contemplated by the Communists, is stopped in Yugoslavia, she will be faced with the prospect of the annihilation of Catholicism among all the Slavs.

The thesis, whether or not we could reduce or even eliminate wars, can be proven in Yugoslavia. It can and must serve as a laboratory test for the UN. If the UN demonstrates its ability to settle the internal and external problem of Yugoslavia, it will have proven to the world that it is workable.

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JUVENILE INSANITY AND CRIME

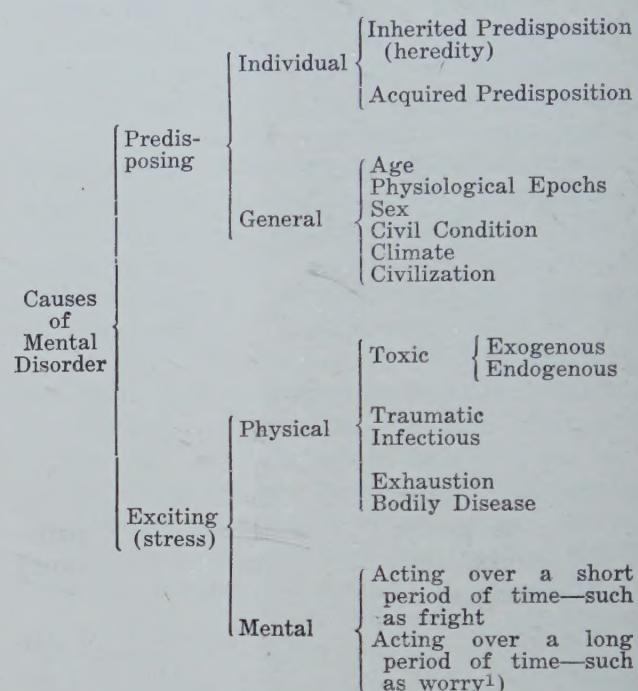
INQUIRY into the causes of juvenile insanity indicates that it may be developed under the same conditions and with the same influences as in the adult form; only the predisposition receives a fresh impulse from the phenomena of puberty or early adolescence. There is in society a large group of adolescents, peculiar, intemperate, wayward, vicious, eccentric, depraved, who are very emotional and subject to acts of caprice; who seek notoriety, and are repulsive in their behavior and actions, and inflated with ideas of their own importance. Even adolescents who show characteristic and obvious tendencies of mental disease seem to be possessed with a certain insensitivity to the sufferings of others. This particular sign of mental degeneracy is shown by the criminally insane.

Some are subject to paroxysmal nervous attacks, which usually end either in an indescribable laugh, or in a seizure of a peculiar mania. They usually do not submit themselves to established customs or rules. Many are apathetic and cannot be excited by emulation, others may exhibit a volatility which cannot be restrained, many are subject to spasmodic attacks, and an inability to assume any fixed position in life.

As in adults so in adolescents, there may occur transient attacks of mental aberration, which pass entirely away, the mind retaining its healthy state the remainder of life. The first symptoms of mental alienation among adolescents occur commonly between the eleventh and eighteenth years; in some cases the symptoms have not manifested themselves until the twentieth birthday. Among girls, generally speaking, the morbid phenomena appears approximately from the tenth to the seventeenth years, the first signs being a nervous, irresponsible melancholy accompanied with ungovernable temper. These represent earlier manifestations or elements of insanity than the malady itself which usually has a period of incubation more or less prolonged.

Girls more frequently suffer from hysterical attacks of various description, which are sometimes complicated or associated with epileptiform convulsions, or cataleptic or hypnotic seizures. Most of these symptoms are distinctly hereditary tendencies, inherited from either an insane or a strangely peculiar family ancestor and there is no tendency so potential and liable to be transmitted

to the offspring and manifest its taints as mental aberration.



Females are more apathetic than males, and there is a great tendency to remain for hours and sometimes days in one position as if immovable and stupefied. Some are extra-vivaciously inclined and loquacious, and discuss subjects and topics with which they would, in ordinary circumstances, not consider to be in any way familiar.

Mental diseases may be divided into two major groups:

- (1) those cases in which a definite recognizable organic disorder exists,
- (2) those cases in which no such organic disorder has been demonstrated and which are sometimes diagnosed as a group of functional psychoses, but are not considered to be organic disorders.

Dr. Pratt's classification has been devised to explain the chief types of nervous and mental disorders that under proper conditions are largely preventable by the application of mental hygiene principles:

- "1. Serious cases of mental disorder, so-called 'insanity.'
2. Incipient and mild cases of mental disorders (borderline or 'twilight' states).

¹⁾ White, Wm. A. *Outlines of Psychiatry*, p. 35.

3. Mental disorders reinforcing or stimulating physical invalidism such as: Neurasthenia, Hysteria, and the like.
4. Mental disorders masquerading under conditions labeled from a legal or sociological standpoint such as certain forms of:
 - (a) Delinquency.
 - (b) Alcoholism and drug addiction.
 - (c) Illegitimacy and venereal disease.
 - (d) Vagrancy and dependency.
5. Mental disorders and defects in the School:
 - (a) The feeble-minded child.
 - (b) The nervous child.
 - (c) The socially inferior child. (Behavior problems.)
 - (d) The normal child.
6. Social and economic disorders, the roots of which are to be found in the mental difficulties of peculiar individuals who influence large groups (constitutional psychopaths, 'cranks,' certain types of labor agitators) among adults."

Dr. Solomon has presented the following classification of the chief organic and functional disorders:

"A. The organic group consists of cases in which there is either—

1. A pathological process having its primary seat in the central nervous system, as—
 - (a) General paresis.
 - (b) Brain tumor.
 - (c) Cerebral arteriosclerosis.
 - (d) Senile dementia.
 - (e) Other degenerative lesions of the brain.
 - (f) Multiple sclerosis and the like.
 - (g) Injury to the brain as from a blow on the head, a gunshot wound, etc.
2. An injury of the brain secondary to disease in the body, such as—
 - (a) Fever delirium.
 - (b) Uremic toxemia.
 - (c) Injury due to disorders of the endocrine system, as exophthalmic goiter, myxedema (glands of internal secretion).
3. An injury of the brain due to poisons taken into the body, as alcohol, drugs, metallic poisons (lead, mercury).

"B. The secondary of our major divisions of

mental disorder is that in which no definite organic disease can be demonstrated as the cause of the mental symptoms. These cases must be considered at present from the psychological standpoint.

"From a practical standpoint we may think of the functional disorders under two headings: (1) those in which recovery without defect occurs, and (2) those in which there is a tendency to chronicity or deterioration, or improvement with defect."

Some of the most noticeable forms of mental alienation among children are paranoia, dementia praecox, more recently termed schizophrenia, epileptic insanity, hysterical insanity, psychopathic personality and certain forms of perversion.

Paranoia in its many and varied forms is often manifested by adolescents and by those immediately passing that stage of development. Paranoia is usually a degenerative and congenital mental disorder. It is a psychosis that is built on delusions and is revealed particularly by such traits as suspicion, revenge and egotism. It is further characterized by certain fixed and ineradicable delusions, especially those of persecution and grandeur. Delusions may occur among the sane as well as the insane, but the delusion of mental derangement characterizing those of grandeur or of a command, of persecution or of being some important personage is stronger, and generally more obvious, than the delusions characteristic of the average-minded person. The expression is somewhat criticizable but it has become rather fixed in judicial nomenclature. In Guiteau's case it is said: "The insane delusion, according to all testimony, seems to be an unreasoning and incorrigible belief in the existence of facts which are either impossible absolutely or at least impossible under the circumstances of the individual."

Paranoia has been separated from other conditions because there is an absence of intellectual impairment while the content of thought or the process of thinking is preserved. There are in the main four stages of the disease: (1) hypochondriacal stage of subjective analysis, (2) stage of persecution, (3) stage of transformation of the personality, (4) stage of progressive mental enfeeblement, the stage of dementia. The malady may show a great many variations such as original paranoia beginning in childhood, mostly in people with morbid hereditary traits; develops the same way as the normal mind develops. The paranoia character varies in different persons perhaps as

much as the average character. Unfortunately chronic cases of paranoia must be kept in institutions throughout life.

From the criminal standpoint, paranoid types usually have a predilection for attacking prominent citizens of their immediate community and its environs. In certain other forms of paranoia

such as amatory types, brutal and vicious sex crimes and felonious acts of homicide are committed due to certain fixed delusions.

(To be concluded)

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A SOUTH AMERICAN DRAMA

IV.

IN spite of his defeat, Moreno was received with jubilation by the people of Quito, whose hopes rose again, because he at least was safe. As the military situation was more than critical for the Provisional Government, it was now decided to attempt diplomatic negotiation: Garcia Moreno was to go to President Castilla, to confer with him on the questions at issue, and if possible to obtain his help against Roblez and Urbina. Meanwhile the Provisional Government transferred its seat to the Northern provinces, as Quito could not be held by force. Garcia Moreno at the risk of his life proceeded to Payta, where he hoped to meet President Castilla. Part of the way he had to travel in a merchant-vessel, hidden under a load of fruit, in order to escape Urbina's trappers. The negotiations with Castilla were, however, long and fruitless: The Peruvian President treated Garcia Moreno with great politeness, assuring him that he was not waging war on Ecuador, but solely against Roblez and Urbina, but Garcia Moreno in the end recognized that Castilla was demanding the cession of part of Ecuador as the price of his aid. He now decided to make a direct appeal to the patriotism of General Franco in Guayaquil, who was as yet on the side of Urbina and Roblez, and to try to win him over to the side of the Provisional Government. He arranged a meeting with Franco, and the General showed himself willing to sever himself from Urbina and Roblez.

Meanwhile the Provisional Government was anxiously awaiting news of Garcia Moreno. As no reports arrived, it had to retreat still further northward, until at last the remaining troops at its disposal, together with the Provisional Government itself crossed the frontier, in order to avoid capitulation. But Garcia Moreno's friend, Carvajal, immediately began to reorganize his troops in the neighborhood of Pasto, and to re-

cruit volunteers, in order to strengthen himself for a resumption of the struggle.

General Franco's desertion of Roblez and Urbina was accomplished, but in this he was following out plans of his own, and to this end he allied himself with President Castilla, to all of whose demands he acceded without compunction. Roblez and Urbina were captured by him and got out of the country by sea. The troops of the Provisional Government profited by the confusion to renew the attack. While General Franco was having himself proclaimed President in Guayaquil, Carvajal with the government troops gained a victory at Cuarantum and re-entered Quito, where, at the news of his approach the population had risen and disarmed the garrison. The Provisional Government resumed its official functions in the Capital and with the exception of the Province of Guayaquil which was held by Franco's troops, received the submission of all parts of the country.

Once more Garcia Moreno betook himself to Payta, in order to induce the President of Peru to a peaceful settlement of the conflict, so that the Government could then direct all its forces against Franco. He recalled to the President his own words, to the effect that the latter was not fighting against Ecuador, but against Roblez and Urbina, but Castilla now openly proclaimed his demand of the cession of a certain territory. Thereupon Garcia Moreno turned to General Franco in hopes of coming to an agreement with him and to gain him for a united stand against the common foe. To this end he offered him the title of Commander-in-chief, his own resignation from the Provisional Government, and his replacement by any person agreeable to Franco. General Franco, on his side, attempted to prolong the

²) Adapted from "Criminal Behavior," a volume now in press.

negotiations, and when Garcia Moreno demanded the immediate opening of hostilities against the blockading squadron, he broke them off altogether.

Nothing now remained for Garcia Moreno but to take up arms himself, and he hurried back to Quito in order to make the necessary preparations. It was only by the rapidity of his journey that he escaped an ambush to take his life. But he continued to act with firm decision. Under his leadership officers and men alike were seized with the glow of enthusiasm and the spirit of self-sacrifice. Already the spirit of the little army was manifest, when at Yagui on January 20, 1860, Garcia Moreno defeated Franco's troops. This victory resulted in a treaty between General Franco and President Castilla, by which Franco formally ceded to Castilla the territory disputed between Peru and Ecuador. At this juncture old General Flores, who had been living in exile in Peru, appeared on the scene, called upon all his adherents in Ecuador to place themselves at the disposal of the Provisional Government, and himself offered his services to Garcia Moreno. The offer was accepted. 'Come and take over the supreme command without delay,' Moreno wrote to his old political adversary. A few days later the two embraced in the sight of the cheering army, to whom this reconciliation was an earnest of certain victory.

Under the leadership of the experienced old General the Government troops steadily gained ground and drove General Franco to the coast. The latter at last found himself confined to the City of Guayaquil, round which the last embittered struggle raged. On September 24, 1860, the Feast of Our Lady of Grace, the conquered city was entered by Garcia Moreno and General Flores.

President of the Republic

The country was now at peace. The Provisional Government had nothing further to do but to give to the State a new constitution and a President, and then to resign. Garcia Moreno carried this work through with the same calm determination with which he had led the fight against Urbina, Roblez and Franco. A redistribution of electoral constituencies was made, more in accordance with the density of the population. Measures were taken to safeguard religion and to strengthen the unity of the State. The new Chamber then proceeded with the election of the

head of the State. The choice fell upon Garcia Moreno.

The new President immediately entered upon a campaign of far-reaching reforms, with the object of healing the wounds of the past and leading Ecuador towards a better future. A drastic reorganization of the Civil Service was set on foot. Garcia Moreno kept a personal watch over the quantity and the quality of administrative work. Abuses, whoever might be responsible for them, found no grace in his sight. State income and expenditure were placed on a new basis. Garcia Moreno sought to combat the annual deficit by strictly regulated control of the finances. In order to lighten the burden of the treasury, he himself gave up half his salary. All debts incurred since the foundation of the Republic were subjected to a searching scrutiny in order to establish their validity. In the army likewise, the President introduced far-reaching innovations; regulations had to be strictly observed, and every contravention was punished. The spirit of the troops was carefully fostered, in order to make them a reliable support of the lawful Government.

After these fundamental reforms, Garcia Moreno devoted himself to the intellectual and moral renewal of the people. The whole course of education was remodelled in a Christian spirit. The Jesuits, whom he had originally brought to Ecuador, and who had been subsequently expelled again, were recalled by him and established in their ancient rights. His most important achievement in the religious field, however, was the ratification of the Concordat with the Holy See. In this matter Ignacio Ordóñez, a young priest in whom he had complete confidence, was entrusted with the necessary negotiations. On October 26, 1862, the preliminary signing of the treaty took place. According to the wish of the President, with the conclusion of the Concordat, a papal reform of the Religious Orders in Ecuador was to be instituted, a question Garcia Moreno considered of such importance that he refused to sign the Concordat until an acceptable solution of it had been arrived at. At length on April 22, 1863, the solemn proclamation of the agreement took place in all the churches of the country. But the labors of the President were not to proceed without molestation from within and from without.

If in the time of danger all the opponents of Urbina banded together, now, in time of peace this coalition again fell asunder. In pursuance of their own particular aims, the various parties, but

lately united in a common opposition, soon found themselves in violent antagonism. The old anti-religious spirit once more began to make itself felt, and directed its attacks especially against the Concordat and the admission of the Jesuits. The hostility to Garcia Moreno's reforms showed itself plainly, when he undertook a work which neither the Incas nor the Spaniards had accomplished: a high road between Quito and Guayaquil. All the territories through which this road was to run bound themselves, at the President's wish, to supply annual contributions towards this national undertaking. The City of Guayaquil alone, influenced by Pedro Carbo, the bitter enemy of the President, refused its support. Dr. Moncayo, an old supporter of Urbina, became active again, and deluged the country with libellous matter. To add to this, the President of Peru, who could not forget his defeat at Guayaquil, began, in concert with Roblez, Urbina, and Franco, to accuse Garcia Moreno of high treason. They sought to prove this by letters written by Garcia Moreno to the French ambassador, which had wrongfully come into Castilla's hands through an intermediary. In these, written in the days of the Provisional Government's greatest need, Garcia Moreno had appealed to France for protection. They interpreted the letters in such a way, as to make of them evidence of an attempt to sell the independence of the country to France. On the other side, Garcia Moreno came into conflict with New Granada and in 1862 in an engagement at Tulcan suffered defeat at the hands of General Arboleda. This state of affairs was made use of by President Castilla, to support General Urbina in an incursion into Ecuador. Garcia Moreno had hardly obtained news of this, when he informed the whole diplomatic corps of Castilla's breach of the peace, and challenged the latter, if he wanted war, at least to say so openly. General Castilla now saw himself compelled to prevent further progress of Urbina's expedition, and as his term of office came to an end at this time, and his successor, General San Roman, entered into friendly relations with Garcia Moreno, the danger from this quarter was at an end.

To make up for this, however, General Mosquera, the new President of New Granada, showed himself a dangerous enemy. Mosquera had conceived the plan of reviving Bolivar's Great Columbian Republic and therefore aimed at the union of Venezuela and Ecuador with New Granada. For this purpose he allied himself with every opponent of Garcia Moreno who came his

way. While this danger was threatening from outside, a new election resulted in a strengthening of the anti-religious element in the Chamber, and the question of a modification of the Concordat was brought up for discussion. Garcia Moreno could not retire, as there was danger in delay; on the other hand, neither could he burden his conscience with this alteration of the Concordat. He therefore refused his assent, required by law, to the measure. By his firm stand, the President saved the Concordat, but Mosquera did not give up his scheming. When he saw that Garcia Moreno rejected negotiations for the union of Ecuador with New Granada, he broke off all intercourse between the two countries and without declaration of war, invaded Ecuador. The Government of Ecuador called all patriots to arms. General Flores advanced against Mosquera with an army. An engagement took place near Cua-spud. After some successes on the part of the Ecuadorians, Mosquera won a brilliant victory. In the territory held by him the adherents of Urbina proclaimed the latter President. This caused Mosquera to relent. He entered into negotiations for an armistice, which after a time led to peace.

Garcia Moreno had grown tired of internal and external strife. At the beginning of the year 1864 he made known his intention of laying down the office of President. But the Chamber of Deputies, now that it was becoming serious, refused to accept his resignation, and decided on the contrary to carry all Garcia Moreno's projected legislation into effect. In the face of this new situation Garcia Moreno's opponents resolved to bring about his fall by force. One conspiracy, in Guayaquil, was disclosed and nipped in the bud, and then another attempt was planned to be made in Quito on the 23rd of June. This was again betrayed and the leaders of the conspiracy were arrested and handed over to justice. At the same time Garcia Moreno advanced against Urbina who had renewed his attempt to invade Ecuador. In addition to all this, relations with Peru once more became strained, as Garcia Moreno was accused of not having identified himself with sufficient energy with the cause of Peru, in a conflict which had broken out between Spain and that country, although all South American Republics might have been said to be equally concerned. The unfriendly state of feeling increased when Peru was forced to conclude a rather unfavorable treaty with Spain, and open resentment was shown Garcia Moreno in Peru.

In 1865 the Presidential election was due to take place. 'Even if the Constitution admitted of my re-election, I would not accept it,' Garcia Moreno declared at this time in a letter. He complained that the Constitution of 1861 gave insufficient powers to the President. His opponents strained every nerve to get one of their number elected as President. Garcia Moreno asked his adherents to vote for Jeronimos Carrion of Cuenca. The 15th of May actually saw the latter elected, but before Carrion could take office, Urbina's followers sought to render ineffective this last victory of Garcia Moreno's. They obtained possession of the merchant-ship 'Washington' and of the solitary Ecuadorian battleship 'Guayas,' gained the open sea before the naval batteries of Guayaquil could be brought into action and appeared on the following morning, reinforced by a third vessel now commanded by Urbina and Franco themselves, off the coast-town of Jambeli. Three days later an express messenger brought news of these events to Garcia Moreno. Without

delay he made all necessary arrangements, denounced the abductors of the 'Guayas' as pirates and started for Guayaquil. There he purchased a steamer which just happened to be at hand, placed five guns on board and set out in pursuit of Urbina. It was the universal opinion that he would fall a prey to the superior forces of the enemy; but Garcia Moreno in a fiery speech urged his volunteers to exert themselves to the utmost. On the morning following his departure from Guayaquil he appeared off Jambeli, where Urbina's three ships lay at anchor. With reckless daring he went straight for the 'Guayas' and boarded her without wasting any time with the artillery. The same fate overtook Urbina's other ships. Urbina himself, in order to escape capture, had to flee to the forests on the coast. Garcia Moreno returned as victor with Urbina's captured vessels to Guayaquil, where he handed over the rebels to severe punishment. This was the last time during Garcia Moreno's life that Urbina ventured on the soil of Ecuador.

ERNST GOERLICH

Warder's Review

Welcome Correction

RELYING on newspaper accounts of the proceedings of the Catholic Conference for Industrial Problems, conducted early in the fall of last year at Portland, Oregon, we had inserted into the brief item, published in the December issue under the general heading "Catholic Social Action," a statement by Very Rev. T. J. Tobin as we had found it. In a letter to us, Fr. Tobin protests "against the statement which you attribute to me." But it is not we are responsible for the attribution.

While we believe the correction should have been asked for, in the first place from those who wrote and published it, we do not hesitate to state that Father Tobin has assured us: "I never have made any such statement, either at the conference or anywhere else." This is what the speaker was made to say by a careless or worse reporter:

"The most hopeful sign in all the present economic confusion is that now after talking about it for six hundred years, the Church has stepped down from the pulpit to take a practical and real part in the field of industry and labor."

We had added the remark, "this statement

needs clarification." Very Rev. T. J. Tobin's declaration serves that purpose. We could wish for nothing better than this avowal of repudiation of a questionable opinion.

Strictures on a Fifty-four Hour Week

PUBLIC Opinion" and the daily press—both of them, impelled, of course, solely by justice and righteousness—have expressed their indignation that the men who mine bituminous coal should have ceased work. But none of the critics has, we believe, accepted Mr. Lewis' challenge, to go into the pits to labor at the face for nine hours, six days in succession. That the union's representatives conceded such hours is, to our mind, astonishing. The concession was probably rung from them by the mine owners in the spring of last year with the intention to minimize the cost of production due to wage increases. Mr. Lewis should at that time have appealed to the conscience and fair-mindedness of the American people with the declaration that a fifty-four hour working week transgresses seriously certain considerations of human welfare. He might have told our

people to heed the warning Great Britain's coal mining industry provides, where not enough men can be found to work the mines because conditions have become exceedingly distasteful to the present generation of workers.

On the very day on which the radio and the evening papers spread the news that Mr. Lewis had told the men to return to work, we read in the *Irish Catholic*, of Dublin, the United Kingdom Labor Office was extending a hearty welcome to "any young Irishman under thirty-eight who is fit, and that it will take him to the bosom of those coal fields which Englishmen themselves are avoiding like the plague." How serious is the labor shortage, the lavish promises, contained in an illustrated brochure sent to Irish applicants for work, reveal. They are told: "Complete mechanization and re-organization are planned for the entire industry . . . With the post-war resumption of building it is intended to complete the remainder of the pithead baths program in the shortest possible time," and more of the same kind.

Does anyone believe it possible to always find men in our country willing and able to toil nine hours daily, and that six days out of seven, to supply the country with this carboniferous stuff, called coal, in order that others may enjoy a forty hour week in pleasant surroundings and leisure in well-heated homes, taverns, and shows? This would be asking a good deal of human nature, even if coal-mining were not the hazardous and health-destroying occupation which it is.

It is this consideration we would advance, in the first place, in defense of all coal miners. As we have stated on a former occasion, in medieval days, miners even in silver mines, less hazardous and dangerous to health than are coal mines, labored only eight hours, including travel time. And in the Spain of King Philip II, the working time for miners was reduced, in some mines, to six hours. No man should be expected to work at the face even eight hours, we believe, certainly not more.

This is a demand of social justice! Because we use a term correctly which has suffered so much from abuse, we do not hesitate to declare, that the government officials, who operated the mines after they had been seized by order of the President, committed a grave injustice by holding the miners to the contract which obligated them to labor fifty-four hours, for six consecutive days, in the pits. They should have abrogated this provision at once as offending against private and public welfare.

Not Publicized

TO what extent our masters and pastors possess and exercise the power to keep information of a kind they would wish to suppress from reaching the people, the maritime strikes of recent months have demonstrated. While the people became greatly agitated over the strike of the men who go down into the bowels of the earth to mine bituminous coal, few words were lost over a strike which tied up the ships people all over the world hoped would bring them food. While newspaper headlines spoke of a "World Food Shortage," and while famine was threatening parts of Europe, Asia and Africa, we looked in vain for an appeal to sentiments of humanity, addressed to ship owners and seamen to come to terms, and to move grain and other food across the seas to prevent starvation and pestilences.

Even the authorized relief agencies were unable for a month or more last fall to load ships with the food the charity of the American people had provided for their fellowmen, distraught by lack of grain. But this fact was not made known to "the public" for well-considered reasons. Not even relief packages, accepted by Post Offices for forwarding to Europe and other parts of the world, left the country. Inland Post Offices were instructed at one time not to forward such consignments to New York, because available space was crowded to overflowing with parcels. This condition was known in Ireland from where one of our correspondents wrote us: "The long Dock Strikes in America prevented my writing, as the postal authorities here said letters were merely piling up in the U. S. harbors, but now I hope communication will be back to normal."

While no screaming headlines told newspaper readers: "Seamen's Union Mightier Than U. S. Government. No Ships Permitted to Sail. Starving People Suffering. Labor Autocrats Interfere With the Mails," the people of India were informed, as we have learnt from newspapers from that country, that one of their distinguished leaders, Pandit Nehru, had addressed a personal message to Mr. W. Clayton, acting U. S. Secretary of State, to arrange for the earliest despatch of food ships to India. "We shall be very grateful to you and to the labor leaders concerned," observes Pandit Nehru, "if they will make a special exception in favor of sending food-grain abroad which will bring the urgently needed relief to millions of people."

Simultaneously almost, the *Southern Cross*, of

Cape Town, S. A., advertised an admonition, warning the people not "to waste a crumb!" "Bread Means Life!", the announcement proclaims, adding a list of eight "don'ts." We will quote but a few of them: "Don't cut off crusts.—Don't slice up bread before a meal.—Cut each slice from the loaf as it is needed."

In the meanwhile, some sixteen hundred ships were riding at anchor or tied up to docks in eastern and southern ports. But everything remained quiet on the Potomac because none of the contending parties, the Government, the ship owners, the strikers, had anything to gain from publicity. Had some one beat the tam-tam, the strikers would have received the first furious blast of blame. They would have retaliated by saying, what we found stated in the labor press, that matters had been made worse confounded by interference of the Government in the negotiations between the two contending parties. That is, both the seamen and the ship owners blamed the protraction of the strike on Washington which refused to approve the settlement agreed upon by the two groups of men primarily interested. Consequently, something like a proscenium was resorted to—only Moscow uses iron curtains—to hide the whole bad business from the voters preparing for the fatal day of reckoning in November.

Why did the press, which claims to be the incarnation of *vox populi*, remain silent? To this question we have no answer. Merely conjectures that are not worth repeating.

Finally, on the morning of December 9, the reader could find tucked away in a corner of his newspaper, the admission, expressed in a title: "U. S. Cereal Exports Lagging Behind Goal," while the brief text said: "The Agriculture Department reported today (probably the seventh, and not the eighth, a Sunday) that American exports of cereals to shortage areas during the past five months lagged far behind goals, largely because of the maritime strike." In another part of the same issue of the St. Louis paper which rendered this information, there was the further announcement: "Strike Ends in Puget Sound Ports," where "settlement of the checkers' dispute was reached yesterday afternoon (December 7) when employers withdrew their demand for the sole right to decide on hiring of supercargoes." The news item admitted, Puget Sound Ports had been strikebound since October first!

This deplorable situation certainly suggests the

obligation of society to protect itself against strikes and lockouts, commonly used as weapons in the struggle for economic advantages. In the interest of the common good the power of organizations of workingmen and corporations, directed by financiers, to declare what may be described as "civil war in industrial society," must be curbed. Society must not permit these two groups to decide their quarrels regardless of the welfare of the community at large.

It was one thing, for a few journeymen or semi-skilled workers to walk out of a shop or to be locked out. The common good was not greatly affected, however serious the results of such action may have been for individuals. But when the activity of the human bee hive is paralyzed by the action of a part of its inhabitants, well-organized and powerful, there is need to look for remedies.

Soil Fertility and Health

FAULTY nutrition is today held responsible to a degree for the prevalence of disease. If this be true, the question is, to what extent may lack of quality in our foods bear the responsibility for this condition. It has been recognized that our forefathers were better nourished than we are, although they knew little about "the properly balanced diet." The processing of food is generally considered one source of deterioration. "The introduction of steel roller mills nearly seventy years ago," says A. M. Coping, "has resulted in the reduction of the nutritive value of the protein, in serious lowering of the contents of calcium, phosphorous and iron, in reduction of vitamin B1, and vitamin B2 complex content, and probably in complete removal of the vitamin E, all representing dead loss nutritionally."

The processing of wheat is, of course, only one of a number of causes responsible for the lack of certain nutritive qualities in our food. The soil itself no longer supplies plants with the original qualities to the extent nature intended. So today men are investigating the connection between soil fertility and health. As E. R. Balfour says in the treatise on "The Living Soil (Evidence of the Importance to Human Health of Soil Vitality)":

"The new world (if such indeed it prove to be) which is appearing on the horizon as a result of the probable relationship between humus and health, has not lacked its Columbus." Now just what is this new discovery referred to? In the chapter on "Whole Diets," the same author

states, what appears to us the reply to this question in the following words:

"There is a complete and continuous transference of health from a fertile soil, through plant and/or animal to man, and back to the soil again. The whole carcass, the whole grain, the whole fruit or vegetable, these things fresh from their source, and that source a fertile soil. Herein appears to lie the secret."¹⁾

"If this be true," this writer continues, "then the answer would appear to be that *any* diet is a health-promoting diet so long as it conforms to the three rules, and the first of these is a fertile soil."

The importance for health of this factor has been realized also with us. Dr. William A. Albrecht, who has been studying soil nutrition in Missouri for a quarter of century, has stated:

"Right now we're running short of soil-borne elements. And when we're short of minerals, we're short of basic health. Short of vitamins, too, for we know when minerals in a soil are abundant, vitamins are usually abundant in the plant that grows there . . . The calcium content of a lettuce leaf can be varied twofold and spinach threefold, according to the calcium in the soil. The same mineral variations occur in the grasses and other plants eaten by domestic animals, and what they eat, in turn, affects our beefsteaks, pork chops, lamb roasts and omelets . . . One significant medical discovery is that almost any disease can be produced experimentally by faulty food. Today, doctors in increasing numbers are saying that cure alone is not enough. There must be prevention. And prevention starts in the soil."

The doctor's opinion, which overstresses the word "minerals," was given as reference in a recent issue of *Steelways*. For what purpose? To prove the need of applying liberal doses of commercial fertilizers to the land! The National Fertilizer Association is quoted as authority for the statement that "one ton of fertilizer, properly applied today, will yield an extra thousand pounds of beef, an additional 8,000 pounds of milk, an additional 53 bushels of soybeans, or two extra bales of cotton plus 1,900 more pounds of oil-rich seed." This is said to be "a terrific task," and so it is. Because, after all, we must feed today over 140 million people, and they must be "fed from the earth . . . fed fully with an assurance of health." But artificial fertilizers are not going to accomplish these objectives. Such is at least the

opinion of Sir Albert Howard, and others of the same school. The author of the book, "The Living Soil," who goes into the subject carefully, at one stage of his investigation concludes:

"Once you accept the view that soil cannot be fertile when soil fungi are inhibited, then Howard's view on the value of compost and the harm done by many chemical fertilizers and poison sprays, is shown not to be a fad, as some people seem to think, but a perfectly logical conclusion based on practical experience, and supported by scientific evidence."²⁾

What we have stated, is but a brief, fragmentary reference to an important subject. Our sole purpose is, to arouse interest in "the living soil" and its place in human economy.

"So We Need Religion"

FROM Arthur Schlesinger Jr.'s review of Reinhold Niebuhr's book, "Discerning the Signs of the Times": "The guileless nineteenth-century faith in human perfectibility is now revealed to be hideously misleading; the certitudes of Marxism seem increasingly sterile and false. Freud has, at least, reminded us that the individual has dark and tangled aspects which neither promise indefinite improvement nor proceed from a cruel system. Even the left is now discovering, with Dwight Macdonald, that 'the root is man.'"

Quite so. But we would not concede to that century "guilelessness." Pride was its begetting sin; hypocrisy a collateral trend. Greed was a driving force and emancipation of man from the natural and the revealed law its aim. An age which rebelled against God and was led on by Mammon, cannot have been without guile. It delivered itself deliberately to "the least erected Spirit that fell from Heaven." The Spirit of whom Milton says:

. . . for e'en in Heav'n his looks and thoughts
Were always downward bent, admiring more
The riches of Heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific . . .

Having followed Professor Niebuhr's reasoning and discussions of his subject to their conclusion, Mr. Schlesinger writes this summary:

"The age thus needs religion to uproot the spiritual (?) causes of our present corruptions. But the shape of natural and historical forces supplies no ground for optimism. After centuries when the Christian faith

¹⁾ The Living Soil. 3d. ed., London, 1944, p. 158.

²⁾ Ibid., p. 102.

seemed irrelevant to men who found their hopes easily fulfilled in history, we are now entering a time when disappointment and frustration become serious issues. This is 'a generation which must have the spiritual resources to deal with the problem of frustration'; so we need religion for that purpose, too."

With other words: Man is sick; he needs medi-

cine to quell the fever which produces delirium. Religion appears a suitable remedy. But it cannot be bought at the apothecary's. Let men ponder the conviction Richard Wagner injected into his *Parcival*: "Degenerated humanity can and will be regenerated by the blood of Christ."¹⁾

Contemporary Opinion

IN that entertaining book of his, "Recollections of a Confederate Staff Officer," General Moxley Sorrel has a passage calculated to amaze present-day military men:

"On the retreat from Yorktown, Brigadier-General (Gabriel) Rains was commanding the rearguard. He was a brother of the other Rains (George W.) who at Augusta, Georgia, achieved the apparently impossible task of supplying ammunition. Both brothers were given to experiments in explosives and fond of that study. When Gabriel began moving out on our march he amused himself planting shells and other explosives in the roadway after us to tickle the pursuers. Hearing this I reported the matter to Longstreet, who instantly stopped it. He caused me to write Rains a rather severe note, reminding him that such practices were not considered in the limits of legitimate warfare . . ."

How tremendously and admirably we have progressed in ethics and culture since 1862!

The Catholic Virginian

Those who support us . . . are completely opposed to what has come to be called nationalization, mainly on the ground that it is impossible, as the conditions do not exist which would make it possible to implement such a system in any real sense of the term. This is not to say that industrialism of the last century was not carried to an extreme, if indeed not to utter extravagance. It is one of the difficulties with which human life is faced from time to time that one extreme usually leads to another. Last century, in contrast to the ideals of the man of pleasure in the eighteenth century, work, as work, came to be worshipped, and as work resulted in the accumulation of wealth, as it naturally does apart from the question of its desirability, wealth came to be worshipped, as wealth. The man who stuck to his

business nearly the whole of his life acquired wealth, and some of them acquired enormous wealth. Our real objection to what is called nationalization is that it contains an element of fraud, in the sense that John Citizen, who is theoretically supposed to be a stockholder in the concern, in fact has no more control of it than if it belonged to a millionaire in another planet. What it really comes to is that we are passing through a period comparable with the merchant adventurers who succeeded the feudal magnates or the aristocracy which came into being after the Civil War.

We are changing our aristocracy. The problem to be solved is can the new aristocracy convince the common man that because government of some sort is essential the leaders of the communistic element are the best form aristocracy?

*The Statist*²⁾

The American Federation of Labor has long been committed to a policy of maintaining fraternal relations with other national trade union centers. The liquidation of the International Federation of Trade Unions has neither driven us into fellowship with Communist-controlled organizations nor prevented us from helping fellow trade unionists in their hour of need.

During the past year the Federation has had a representative in Europe meeting with free trade unionists, addressing their conventions and arranging for such practical assistance to trade unionists of occupied countries as was needed to restore their organizations. We have set up machinery by which our unions can send food packages to their fellow trade unionists. We shall continue this work in Europe.

¹⁾ This conclusion is attributed to Wagner by a Catholic scholar, Albert Vögele, in his remarkable volume: *Der Pessimismus u. d. Tragische in Kunst u. Leben*, Freib., 1910, p. 154.

²⁾ London, August 31, 1946, p. 194.

In addition, we shall have a representative in Germany for rehabilitation of the German trade union movement, which is the key to a democratic Germany. Only a democratic Germany can save Europe from slavery under a totalitarian control worse than the Nazis—a dictatorship that seeks the destruction of the religion on whose principles democracy rests. When religion is destroyed and man's spiritual origin denied there is no valid reason for free institutions nor any basis for a free way of life.

WILLIAM GREEN
President, AF of L¹)

We are still sneaking around the back-door of the Uneasy Nations Organization. In fact, we are so close to the keyhole that we can hear the Americans and the British whispering to each other that it is a shame they can't take our money in the form of our subscription fees, so that we can vote for their proposals. It is whispered, too, that the Union of Soviet Socialist Republics may agree to our admission—if we press hard enough to pay our money,—before the end of the session. Russian opposition, so far, seems to be grounded on the belief that our vote in the organization will always be on the side of the London oil-men and the Wall Street speculators—the "Black International." Secondarily, the Russians are said to feel that we will be on the side of the Vatican, Spain, Portugal and other Fascist States. Undoubtedly, our vote could help the cause of peace, but it is interesting to watch the anxiety of the Americans and the British to get it—even if we decide to remain neutral in the coming war.²)

Langford Leader.
Eire

A reviewer of R. G. Hawtrey's book, "Economic Rebirth," says the author's first task had been "to drive home the lesson that as far as material wealth is concerned we (i. e. Great Britain) have largely, in the vernacular, 'had it.' That is the basic fact from which there is no escape. We have been drawing heavily on capital of all kinds for a number of years and are impoverished, whether we like to recognize the fact or not. Most other countries are in more or less degree similarly affected."

¹) Editorial, *American Federationist*, November, 1946, pp. 23-24.

²) Ireland has not been admitted to UNO.

Fragments

FROM South Africa comes the apophthegm: "When men farm they too often remember only the processes of life and forget the processes of decay." The American farmer needs to learn the meaning of this sentence.

A German, long connected with one of the leading organizations of charity in his country, has written a friend in the United States, with Bolshevism in mind: "A terrible catastrophe would overwhelm us, were the Americans to leave Europe."

From an address by Archbishop Lucey, of San Antonio, Texas: "We are brave enough to print on our coin, 'In God We Trust,'" but are not sufficiently honest "to teach in our schools those fundamental imperatives without which we cannot form and fashion the whole man for the good life."

No good will be done the Catholic cause by those, Mr. Liam Brophy remarks, who condemn Marxism out of hand without the slightest understanding of its philosophy or even without first hand knowledge of Marx's own works, for he was no facile, ignorant malcontent, as some declare. The success of his system ought to prove that.

"There seems to be no biological transmission of alcoholism," Dr. E. M. Jellinek, Director of the Yale School of Alcoholic Studies, has said. "But there is a social transmission. Alcoholics come from the general human stock and from all strata of society. Alcoholism is not a matter of race or constitution, but it is a habit which is learned."

The words of Ecclesiastes (11:1), "Cast thy bread on the running waters: for after a long time thou shalt find it again," give the clue to safe investment—security in the life to come for each in particular, and a contented existence here below as the lot of mankind in general.

From a sermon preached by the late Cardinal Glennon on May 3, 1914: "State builders, nation builders are the homebuilders in the long run. The great forces that sustain civilization and national life are silent forces."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Bishops' Espousal of the Rights of Man

DO you not know," asked a Jacobin mob orator of his sans-culottic audience, "that you are Kings and more than Kings? Do you not feel the sovereignty which runs through your veins?" William Samuel Lilly, who quoted this statement years ago, added the at the time warranted remarks: "More than a century has elapsed since this appeal was made, and the doctrine thus expounded has slowly sunk into the popular mind throughout Europe. It is now the corner-stone on which the democratic or pseudo-democratic edifice rests."

Again almost forty years later the thoughtful observer of the political and social tendencies of the day fears that this "King," who thought he counted for so much, is in danger of losing what is most precious, the right and dignity of the person. The road leading to the left, which the masses seem inclined to travel, may lead to a new form of slavery, rooted in despotic disregard of the inalienable rights of man and the human person. The Pastoral of the Bishops of the country, issued at the time of their annual meeting last fall is, therefore, an epochal pronouncement which to study is an obligation no Catholic, solicitous of the welfare of the Church, the Nation, and his fellowmen, may shirk. The Pastoral declares:

At the bottom of all problems of the world today is the problem of man. Unless those who bear the responsibility of world leadership are in basic agreement on what man is, there is no way out of the confusion and conflict which block the road to real peace. Clashes on the question of boundaries, national security, minority safeguards, free movement of trade, easy access to raw materials, progressive disarmament, and control of the atomic bomb, important as these are, take a second place to the need of unity, in protecting man in the enjoyment of his God-given native rights. The struggle of the small nations for their indisputable rights and the stalemate among the strong nations in a contest of power would admit of bearable, even though hard, compromise if the fate of man, as man, did not hang in the balance.

To be more explicit, it is a question whether national governments are disposed to protect or to hinder the individual in the exercise of rights and in the discharge of duties which are proper to him prior to any action by the State. The words of our own Declaration of Independence express

no new doctrine but voice the basic tradition of Christian civilization: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." Respect for the rights and duties of man as an individual and as a member of civic and domestic society we hold to be among the first obligations of any government to its citizens. The State has a just claim on the co-operation of its citizens for the common good, but not to the point of coercion in violation of their personal political, social and religious rights. What a government cannot do in the exercise of its own sovereignty it cannot approve or abet on the part of another government in the settlement of complicated issues such as confront the nations in making peace and planning for its preservation.

The menace to man as man looms large in the outstanding questions which engage the attention of the victorious allies. It hangs in the background of the conflict between Russia and the West which has so long delayed the making of the peace . . .

Having discussed at some length such problems as the conflict between Russia and the West, the humane treatment of displaced persons, together with a plea for prisoners of war still retained by the Allies, and the condemnation of forced evacuation of millions of Germans, the Pastoral finally emphasizes the need and obligation to restore and cultivate respect for human life and the right and dignity of the human person. The declaration states:

In the aftermath of war, public opinion tends to overlook the sacredness of human life. We have just been through our first experience with mechanized war, in which the manhood of the world has been in battle on fields of combat and in industry, agriculture, and transportation. Our enemies, with utter disregard for the sacredness of human life, committed brutalities that horrified us and unfortunately we used weapons which brought widespread, unspeakable suffering and destruction. Day after day there were the accounts of the killing and the maiming of thousands. Never before did the human family suffer so large a number of casualties. It was hard always to be mindful of the sacredness of the life of the individual. There was the temptation to

think only in terms of mass killings and mass murders. Out of it all, many have failed to interpret, in terms of the human sufferings which they connote, the headlines in our daily press—which even now tell of race and religious persecution, of the transplantation of millions of people from one area to another and of the seizure of political control by the liquidation of opposi-

tion. How can there be a beginning of even a tolerable peace unless the peacemakers fully realize that human life is sacred and that all men have rights?

These statements of the Hierarchy of the United States should be translated into Catholic public opinion, which, on its part, should assert itself as with one voice. This is the demand of the hour.

Marx and the Encircling Gloom

"Das Kapital"

BY THE glare of false science betray'd
That leads to bewilder, and dazzles the blind,"
Socialists advance their objective, the overthrow
of "Capitalism" and the establishment of Com-
munism, through a Dictatorship of the Proletariat.

It is a commonplace to hear Socialists boast that Karl Marx "bears the same relationship to science in the economic field that Newton does in physics and Darwin in evolution." When asked for evidence, they are prone to direct inquirers to "Das Kapital," rarely using the English name "Capital," fearing that it might minimize their erudite standing.

Two occasions come to mind when "Das Kapital" was given added undeserved prominence: First by Hon. Henry A. Wallace, then Secretary of Agriculture, and then by Walter Duranty, once one of the foremost upholders of the Stalin dictatorship. Addressing the *New York Times* Book Fair, Secretary Wallace expressed the well established belief that the formation of "Das Kapital" in the mind of Marx was due to "forces which Darwin, Adam Smith and John Stuart Mill let loose in the biological and economic worlds, combined with those originated by Hegel in the philosophical world." He then spoke of "Das Kapital," declaring "whether we like it or not, every one in the world today is different because of this book. Without it there would have been neither the Communist nor the Fascist experiments. All of us are under the shadow of 'Das Kapital' today, more than any other work of the nineteenth century."

The Marxian classic must have been in the mind of Secretary Wallace when he said of the many books dealt with, "a number of these books I have not read, I have only read about them." His conclusion was therefore no surprise, for if one depends upon what is said about "Das Kapital," instead of going to the book itself, he will not understand the book, nor will he realize that

ninety-nine out of a hundred Socialists who brag about "Das Kapital" never studied it; and only a small percentage of them could understand its contents if they were to wade through its intricate and tedious pages.

During years of association with Socialists, and the conduct of a Karl Marx Class in association with the late Mrs. Martha Moore Avery, its Director, I have never met anyone who became a Socialist through studying "Das Kapital." Therefore when a Socialist boasts that his conversion from Capitalism to Marxism came through this book, as many of them do, the story of the bushy-haired bespectacled Red comes to mind who called upon Morris Cohen, a well known Delancey Street butcher, and asked him, in the name of the New York Progressive Cultural Circle, to buy a raffle ticket.

"I gave plenty and can't be bothered with raffle tickets," said Mr. Cohen.

"But you stand a chance of winning Marx's 'Capital,'" pleaded the Red.

"Marx's capital?" repeated Cohen. "Who is this guy Marx anyway? You raffle off Rockefeller's capital, and I will buy three tickets."

Marx's book is a serious attempt to present the laws that underlie the capitalist production of commodities and their exchange. It is an analysis of the source of economic value. Therein Marx outlines in minute detail, with algebraic formulae, the process that causes certain commodities to become the "universal equivalent," money; the conversion of money into "constant capital" (machinery, materials, etc.), and "variable capital" (labor power); and the creation and appropriation of "surplus value." The work is a cataclysmic theory that purports to prove, scientifically, the inevitability of economic class struggles which Marx claims are certain to climax in the "expropriation of the expropriators," as Darwin's theory of "natural selection" demonstrates that the troglodyte, after ages of struggle, was transformed into a man.

The theory of "Das Kapital" asserts the coming of collective ownership of the means of production and exchange, through confiscation, in a highly industrialized and mechanized country. But "Socialism realized," as Stalin designated the Union of Socialist Soviet Republics, came in an agricultural land made up of more than eighty percent peasants. Thus the cock-sure "scientific" prediction of Marx in this book went with the Darwinian inanity, "natural selection," which does not select, into the museum of intellectual antiquities. That is why Ernest Untermann, who translated the American edition of "Das Kapital" from the German into English, in the days when he was one of the foremost American intellectual Socialists, says Marxism is no longer valid, "not only the Marxian theory of value and surplus value, but the whole Marxian theory of the effect of capitalist development on different social classes and their consciousness, which has been outmoded by economic progress in the United States" ("Confessions of an American Marxist," *Milwaukee Leader*, Feb. 17, 1933).

A great impetus was given to Socialism by Marx, in association with Frederich Engels, but not in "Das Kapital." The book that brought the shadow, like a pall, over almost one-half of the world; the book that caused the world to be afflicted with Communism, and its reaction (Fascism and Naziism), if the cause is to be attributed to any book, is the "Communist Manifesto," the Credo of Socialism. It was called "The Communist" instead of the Socialist "Manifesto," in order to distinguish so-called "scientific Socialism" from the sentimental Socialism of Fourier, Owen and others. It was the "Communist Manifesto" that taught the enemies of Christian society how to play the now-you-see-it-and-now-you-don't tactics with which Marxists mislead the uninformed (as Molotov, Vishinsky and Gromyko have been doing at U.N. meetings); the tactics that prompt Socialists to stand against reform measures one day and for them the next; against capital punishment, militarism, war, and so on *ad infinitum* one week, and for them the next week. It was from the "Communist Manifesto" that the Socialists got their fiery, attractive, stirring slogan, "Workingmen of the world unite, you have nothing to lose but your chains, and a world to win." Evidently those who use this slogan today must think that it is "nothing to lose" religious, political, educational and industrial liberty, of which one hundred and ninety millions of persons have

been deprived of in the Land-Of-Socialism-Applied.

The brag, bluff and bluster of Marxists about "Das Kapital," when they know not its contents, was given an impetus by Walter Duranty in "One Life One Kopeck." This novel tells a story of Ivan (every Russian is supposed to be Ivan), a fifteen year old peasant boy, who was in exile as a result of a brawl in a brothel. This young hero, says Duranty, was transformed into an ideological revolutionary Socialist by reading "Das Kapital," a book the possession of which in any part of Russia during the days of the Czar, meant sure death. To quote:

"How the book got there, and why Ivan was allowed to read it, is hard to say for anyone who ever has been in Russia. Because it was a shocking book, the book of Karl Marx, called 'Das Kapital', just to own this book would have sent anyone to Siberia. But someone had owned it, taken it to Siberia, and no doubt it had been found somewhere in his bunk and he had been beaten to death, and after that no one had cared much about the book any more, and it lay around until Ivan found it and began to read it."

Evidently Duranty does not believe that the age of miracles has passed, when he pictures a fifteen year old peasant boy becoming a Bolshevik by reading a book through which the correspondent of the *Syracuse American* found "thought travels" as "thickly as molasses," a book "that thousands had got to its tenth page and then passed to 'Alice in Wonderland.'"

If Duranty were ignorant of the land of the Czars one might pass over, with compassion, his expression of surprise that "Ivan was allowed to read the shocking book." He knows not only the land of the Czars, but the land of the Lenins, Trotskys and Stalins as well. The apparent fact is that far more freedom to print and circulate socialist books existed in the days of the Czars than freedom to print and circulate pro-capitalist books during the three decades of the Socialist Dictatorship of the Proletariat.

If Duranty were unacquainted with Russian history one might condone his failure to realize that, with some exceptions, prisoners exiled to Siberia were not "liquidated" in the days of the Czars as they have been since Socialist theory was translated into practice in Russia. While they suffered isolation in Siberia, they were given a degree of freedom such as Soviet prisoners do not and never have enjoyed. For example, they were allowed to have and to read books, and also to write them, as did Kropotkin, Chernyshersky, and other enemies of the Czars, books that are found

today in revolutionary libraries. Hence the discovery of "Das Kapital" may be dismissed as a myth. No better evidence to prove this can be presented than that this book of Marx was translated from the German into the Russian language, and openly offered for sale in the bookstores in Russia, before Dr. Aveling, "son-in-law" of Karl Marx, gave to the world the first edition of it translated from the German. There is nothing in the book to stir the populace to revolt, as it is too technical and unfiery to sour anyone on human society, as does "The Communist Manifesto." Besides, only one in a thousand workmen

can understand it. Therefore the Czar feared "Das Kapital" so little that a copy of the first translated edition was brought from Russia to America by his representative for the Russian exhibit at Chicago's World Fair in 1893.

There is a grave danger that publicity given to "Das Kapital" by men like Wallace and Duranty, who attribute to it power not within its covers, may cause lovers of God and Country to look in the wrong direction for the cause of the "shadow" that is enveloping the world like an encircling gloom.

DAVID GOLDSTEIN

Toward a Sound Health Program

Nothing Wasted at Campion House

WE are spending millions of dollars to prevent soil erosion and to recondition land which has been exhausted. Moreover, at a time when the farmers of our country should prevent waste and practice economy, they are still being counseled to use artificial fertilizers while very little is being done to convince them that they should begin to study and practice composting. They do things differently at Campion House, Osterly, England, an institution begun by Father Lester in 1919 to help towards the priesthood ex-servicemen, and other late vocations, for all dioceses of Great Britain and all religious Orders. With what success the following statement reveals. Up to the time when the following little article was printed in *Stella Maris* last spring, 481 candidates have reached the priesthood, half in religious orders, and half in the parochial clergy. The article referred to states:

"Much has been written in the papers lately about the dangers of erosion of soil and the importance of good humus. We are building up a supply of the right kind of humus by making composts. Every scrap of waste of every kind is shot into a compost heap, built up on the three-layer system, a layer of waste, a layer of animal manure, and a layer of soil. We are also trying out the New Zealand system of compost making in a special compost frame, made by a Petty Officer among our students from a design supplied to us by Mr. Broadbent, of Harlington, an expert on composts. We haven't wasted the ceilings which fell down as a result of air raids. They were carefully stored and have been used as a foundation for planting plums, apricots, peaches and figs. These trees, the experts tell us, are very partial to the old lime in ceiling plaster. Even A. R. P. posts have their peace-time uses. The one that was built in our grounds to house our wardens has been very kindly presented to us by the Middlesex County Council and is coming in most useful as a potato store."

While we are on this subject let us say that, according to *Soil and Health*, a quarterly edited by Sir Albert Howard, a compost heap should consist of hedge trimmings, bush fruit prunings or other materials which will act as an open base. This assists in aeration. On this base the heap is built. It consists of an intimate mixture of three or four parts by volume of mixed vegetable wastes, one part by volume of animal manure, and a good sprinkling of a neutralizing agent made up of equal volumes of earth and fine limestone grit (wood ashes may replace a portion of the limestone grit). By mixing the materials as the heap is assembled, the fermentation is assisted and much labor in turning is avoided. The building of the heap is to be continued till a height of four to five feet has been reached. A fine layer of manure, two to three inches thick, followed by a sprinkling of mixed earth and limestone grit, which should entirely cover the manure, will complete each action of the heap. Thus the instructions.¹⁾

These instructions regarding the making of live compost heaps are a part only of a leaflet on the subject published in England. It follows the method devised at Indore in Central India between the years 1924 and 1931 and is described in greater detail in part two of "An Agricultural Testament" by Sir Albert Howard (published by the Oxford University Press in 1945). The method is said to have the merit that not only is it truly economical, in that waste materials are salvaged, but also that weeds as well as harmful fungi and insects are destroyed and produce grown with its use which is disease resisting and of unsurpassed food value.

¹⁾ Loc. cit., Vol. I, No. 2. Blackheath, pp. 116-123.

Preventive and Remedial Measures

Tasks of Social Charity

IN many countries there exist branches of what is known as St. Elizabeth's Society, an organization of women engaged in performing works of charity. Its members labor in the same field and make use of the same means and methods as those commonly employed by Conferences of the St. Vincent de Paul Society.

In Bombay Archbishop T. D. Roberts, S.J., sometime in the summer addressed the Annual Meeting of the local St. Isabel's (Elizabeth's) Association. Having told the audience that in the years before the war he had been flooded with charitable appeals and that the money he had raised from the children had met that need in part, especially the exceptional cases, the Archbishop continued:

"On the whole, however, and especially in the immediate future when unemployment would be likely to increase and the Catholic Community might be hard hit in many ways, the only possible system was to refer such cases back to parish priests who alone had the means as well as the duty to make enquiries and establish the facts. A priest with a flourishing branch of the St. Vincent de Paul's Society or the St. Isabel's Association (which in Bombay gave the same scope to women as the S.V.P. gave to men) could, unless he preferred to deal with the matter himself or through his assistants, refer it to these lay experts. The work was not only one requiring devotion and self-sacrifice but was also a *delicate work of charity*. The communist hated Christian charitable works chiefly because they supported and tended to perpetuate the difference between rich and poor. The charge had its fair target,

not for the Catholic Church as such but all too often for the Catholic individual and sometimes for the Catholic Society. The beggar problem in India with all its dreadful attendant evils was mainly due to the general readiness to buy for a small coin the satisfaction of condescension to the poor, or even of cheap expiation."

While the speaker admitted there must certainly be some who for no lack of good will could not belong to such Societies, there were few, however, "who could not make a serious study of social questions, without which in modern times even well-meaning charity could go astray. St. Vincent de Paul, were he alive today, would relax nothing of his devotion to the Poor but obviously it would be adapted in many respects to modern conditions." He would, for example, so Archbishop Roberts, S.J., stated, "take account of the enormously increased complexity of modern problems, the necessity of invoking State aid; the relation of private organizations to the work of the State. Above all, he would realize the necessity of applying preventive as well as remedial measures. Prudent and informed advice might prevent poverty in a hundred families which was surely not less good than to dole out relief to a single family."

These words are but an echo of what all Popes of the last seventy years have repeatedly told Catholics was their duty. But both to their pleading and to the admonishing words of numerous bishops on the same subject, the majority of Catholics everywhere have remained indifferent.

When circumstances are favorable and leaders equal to the occasion, the Credit Union may accomplish astonishing results. According to the *Maritime Co-Operator*, published at Truro, Nova Scotia, the New Waterford Credit Union, according to its annual report recently published, has share capital amounting to \$265,846.33, an increase of forty thousand dollars over the preceding year. Loans to members reached a new high of \$333,350.63. A loan shark might turn yellow with envy because loans to members since the organization of the New Waterford Credit Union

have reached the astonishing total figure of \$1,400,903.00. Repayments on loans have, moreover, been very satisfactory, the organization's president reports.

According to the same source, the Coady Credit Union of New Aberdeen, N. S., also has had one of the best years since its establishment. Loans totaled \$199,000 during the twelve months period of the report, borrowings ranging from five dollars to \$2,500. Share capital amounted to \$136,000 at the end of the year. This Credit Union went on a full time basis last year.

Warfare today is not, nor ever will be again, an affair of professional soldiers. The mistakes of statesmen are paid for with the blood of ordinary men, women and children. The days when soldiers stormed castles are over. Modern warfare turns the homes of working men into rubble. That is why it is more than ever necessary for us to work in harmony.

CARDINAL GRIFFIN

SOCIAL REVIEW

Catholic Social Action

TO meet an outstanding need in Australian economy, Catholic teaching Orders are expanding agricultural colleges and founding new ones. Under the patronage of Archbishop Tweedy, of Hobart, Christian Brothers have made a beginning with guidance from the Tasmanian Government. Another college is under way in Victoria, with the Marist Brothers in charge, while a similar venture has been planned for South Australia. The Bishop of Goulburn has announced the decision to establish a training centre in his diocese, setting aside 4000 acres for the work.

In most of these land-settlement schemes part-time farmers will be trained and provided with about ten acres per man. They will form a Catholic community, settled near a larger town, where they expect to obtain further part-time work in industrial establishments.

IN many parts of the world the Apostolate of the Sea has been able to take up the work where it had been left off when the exigencies of the war interferred both with ship-visiting and the conducting of clubs on land. Here and there, new clubs have been built, and the work has been extended generally.

The winter issue of *Apostolatus Maris Magazine* contains a good deal of information of an encouraging nature. In Liverpool, for instance, work is progressing, so one report states, on the new £40,000 Atlantic House of the local Apostleship of the Sea, "in which nothing will be spared to have every comfort for the seamen and their wives, married quarters being provided." In the harbor of the city, two priests devote themselves exclusively to port chaplaincy work. The chaplain at South Shields, is, on the other hand, "now running his own motor-launch for visiting Tyneside shipping." A seamen's hostel is being opened at Weston, as annex to the A.M. Club at Mill Dam. Information of this kind covers many pages.

To information from "the Americas" are devoted almost two pages. The account states: "Apostolatus Maris in the United States of America has made such headway during the war that it is now operating eleven of the largest Catholic Maritime Clubs in the world. All of them issue impressive reports."

Personalia

AS President of the Catholic Conference on Industrial Problems, Dr. James E. Hagerty, educator and sociologist, became well-known also in Catholic circles. In fact, the Conference had

contemplated to honor him at its recent meeting in Columbus, but death called Dr. Hagerty a few weeks prior to that event.

A native of Indiana, he had studied at North Indiana Normal School, the Universities of Indiana, Chicago, Wisconsin and Pennsylvania. From Laport, Indiana, where he taught in the high school of the city he was called to Ohio State University where he became a member of the faculty of economics and sociology. The deceased retired in 1932; eight years later the University bestowed upon him the title of Doctor *honoris causa*. Dr. Hagerty was married and five children were born to the couple.

Stateism

AN announcement by the Department of Labor states that it is now ready to help unions and colleges to teach classes in collective bargaining and other labor subjects. The new labor educational program worked out with a committee from the unions is this:

(1) Help for unions, universities, colleges and community groups in organizing labor educational programs; (2) preparation of teaching aids for classes in such subjects as bargaining, labor legislation, labor economics and "steward training"; (3) publication of articles on labor education and reporting labor education news from unions, schools and elsewhere. (But why should not the Unions do for themselves what a Department of the Government promises to do for them? They certainly have the means to do so.)

Jim Crow

SEGREGATION of colored passengers, engaged in inter-state travel on inter-state transportation carriers, may be subjected to scrutiny of the Supreme Court of the United States. Chief Justice Harlan F. Stone has signed an order allowing the appeal of Irene Morgan from the judgment of the Supreme Court of Virginia affirming her conviction of violation of the Jim Crow transportation statute of Virginia.

Irene Morgan, July 16, 1944, was a passenger on a Greyhound bus from Closter county, Virginia, to Baltimore, Maryland. When the bus arrived in Saluda, Virginia, defendant was requested to move back to the rear of the bus. Having refused to move, she was arrested and charged with violation of the Virginia statute requiring segregation of passengers, and October 18, 1944, was convicted and fined \$10. This verdict was sustained by the Supreme Court of the State, to which the case had been carried in June of last year. The court held that the Virginia statute was constitutional and applied to interstate as well as local passengers. A motion for rehearing was denied by the Supreme Court in September, 1945.

Divorce

A STUNNING report of the record-breaking increase of divorces in the United States during 1945 has been made by the Federal Security Agency. According to the announcement "502,000 divorces were granted in 1945, or 25% more than in the preceding year, which had also set a record."

The FSA revealed that one marriage out of every three was dissolved. While it is true that marriages have been going through a boom period, and many will lay the blame for the increase of divorces to this, yet the statistics show that divorces have increased more rapidly than has the rate of marriages.

Management and Labor

A CHICAGO company which for years has published a house organ at an expenditure of \$40,000 a year, recently polled its readers and learned to its amazement that what they really wanted was less plant gossip and more information about the company itself, its operations, its part in the industry, how company products were used and by whom.

The company promptly awoke to the fact that it had in its employee publication a highly useful information medium for its employees and had never used it.

Absenteeism

EMPLOYERS are discovering that absenteeism has become an ever-present problem. General Motors reports three times the pre-war rate, and turnover very high. They attribute employee restlessness in part to the ease of collecting unemployment compensation; also information given workers by Unions and Government which causes some of them to think there is no reason why they should work so hard.

Guardian Electric Co., Chicago, has recently put into effect a plan to combat absenteeism. This company offers premium pay for the last five hours of a forty-hour week, provided the employee has been on the job the full week.

The Racial Problem

A RECENT number of the *Bulletin of the Missionary Union of the Clergy* in France featured a fine article on Mr. Sedar Senghor, Negro Deputy from Senegal-Morocco to the French Constituent Assembly.

Sedar Senghor is a practicing Catholic and a former student of the College at Dakar directed by the Missionaries of the Holy Ghost.

Communism

A READER of the *Catholic Leader*, a weekly published at Madras, India, admits to being perplexed because he knows for certain "that at least one Bishop in South India has denied the Sacrament to those Catholics who go in procession with Red Flag (sickle and hammer) and to those who hoist such flags in their houses." "Such Catholics argue," he writes, "that they are not Communists and they do not subscribe to the tenets of Soviet Russia and they consider the Red Flag as Labor Flag."

"Further they contend that their companions in other dioceses who make use of the Red Flag are not denied the Sacrament. Would it not be advisable that concerted action is taken in the matter of the Red Flag?"

Negro Inter-State Migration

ACCORDING to estimates carefully prepared by officials of the Red Cross on the scene, Negro migration to cities on the West Coast continues. The figures for eight cities, released by the Department of Public Relations of the Red Cross at Washington, reveal the following Negro populations:

	1940 Census	1945 Estimate
Los Angeles	63,774	175,000
Oakland	8,462	40,000
San Francisco	4,846	32,000
San Diego	8,286	25,000
Richmond	270	6,000
Portland	1,931	20,000
Seattle	3,789	12,000
Vancouver		10
		4,000

Luxury

IT is the *Irish Catholic*, of Dublin, reports the following incident: "When a circular from the Department of Education referring to the campaign to secure the avoidance of waste and the exercise of economy in the use of food was read at a meeting of Wexford County Vocational Education Committee, Mr. P. Colfer said he thought that the people responsible should go further. He wondered should food stuffs be rationed. They had now in the country as many greyhounds as people and they were eating up wheaten bread. The greyhounds should be given potatoes and let them do 32.50 instead of 30.50."

"There was a lot of food being wasted with greyhounds. While there was a lot of money in them it was more important to save food for the people."

HISTORICAL STUDIES AND NOTES

GERMAN CATHOLIC SETTLEMENTS IN OHIO, 1834-1844

(Conclusion)

BISHOP PURCELL closed his visitation of 1840 by dedicating two churches: St. Mary's, Lancaster, and St. Luke's, Danville. As early as 1819 the Dominican Fathers of St. Joseph's, Perry County, had built a church which in 1834 Bishop Purcell had found to be a "frame building, inconveniently situated and much too small." On a more eligible site "a brick church, 30 by 45 feet, was erected which was dedicated on Sunday, November the 8th (1840). The High Mass was sung by Rev. N. D. Young, O.P. The Bishop preached after the gospel and Very Rev. Mr. Henni, at the end of the Mass, addressed the German population in his usual graceful, impressive and eloquent manner. Seventy-five persons were confirmed in the afternoon after discourses in English and German by the Bishop and Very Rev. Mr. Henni." By the year 1854 the need of a larger church was felt and the Rev. Henry Lange who succeeded Father Young in 1854 built a larger church under the greatest difficulties, during the civil war, which was consecrated by Bishop Purcell on June 5, 1864, six months after the death of Father Lange (died January 9, 1864). The parish had been served most of the time by German-speaking pastors or assistants.⁵¹⁾

"On Sunday, November 15, 1840, Bishop Purcell dedicated St. Luke's Church near Danville, Knox County. This parish was organized by immigrants from Maryland under the leadership of George Sapp and the place was known as Sapp's Settlement. Their first church, a log one, was built in 1822 on land donated by Mr. Sapp. This was the fifth Catholic congregation and church in the State of Ohio, the first being St. Joseph's, Perry County, in 1818. By the year 1840 a large number of Germans had joined these pioneers. The new church occupied a beautiful eminence and was a substantial frame building, 50 by 38 feet. There were 46 confirmed at the High Mass. Very Rev. Mr. Henni addressed the German portion of the flock with his wonted energy and zeal. Next morning the High Mass was sung by Very Rev. J. M. Henni, who also preached, and the Bishop addressed the congregation subsequently.

"On Tuesday evening, November 17 (1840),

⁵¹⁾ Hartley, op. cit., pp. 351-354.

Bishop Purcell preached at Mount Vernon, Knox County, in the meeting house of the aged and liberal (Protestant) Judge Banning." He had arrived there from St. Luke's, Danville. In 1842 the erection of a church was begun and in March 1844 was under roof but in an unfinished condition, when it was destroyed by fire; rebuilt, it was dedicated in 1847. There was a group of German Catholics settled at the place who helped to build and rebuild the first Catholic Church at Mount Vernon.⁵²⁾

"On the following day (Wednesday, November 18, 1840), Bishop Purcell proceeded in company with Very Rev. Mr. Henni to Marion, Findlay and Ottawa, to visit the German settlements in Putnam, Mercer and Shelby Counties. Before returning home, he visited Minster, Piqua, Troy and Dayton, being at the last place on the second Sunday of Advent" (December 6, 1840).

In August and September of 1844 Bishop Purcell visited again quite a number of places in Ohio and thus describes his travels: "The church near Attica, Seneca County, not being completed, Confirmation was administered to 15 persons in the house of Mr. Falter, a German Catholic." The church was dedicated to St. Stephen. Attica is now a mission of St. Stephen, Seneca County, and was for many years before that a mission of Thompson, Seneca County, and under the care of the Sanguinist Fathers.

"There were 46 persons confirmed in the Church of St. Fidelis, Carroll County (German settlement of Marge). In the Church of St. John of the Cross, four miles from Bolivar, there were 29 confirmed, many more having been prevented by the weather from attending. There was also a German lady, a convert, confirmed in Bolivar." This church was later called St. Peter in the Hessian Hills, in Tuscarawas County, about seven miles from Dover, Ohio. It was only in 1850 that a church was built two miles west of Bolivar and in 1853 in Bolivar itself.⁵³⁾

"In St. Clement's, Navarre, there were 21 confirmed. A new church is to be erected here next spring," the Bishop writes. This church was erected in 1835 at a place called Bethlehem, near Navarre, Stark County, and was attended from Canton. The new church was dedicated March 27, 1857. The congregation was mixed. In 1869 the congregation numbered 400 souls and had a

⁵²⁾ Hartley, op. cit., p. 384 sq.; Salzbacher, op. cit., p. 189.

⁵³⁾ Hartley, op. cit., p. 453.

school with 80 pupils.⁵⁴⁾

"The Church of St. Mary's, Massillon, Stark County, in consequence of the heavy rains, had not been made ready for use. The Bishop conferred the sacrament of Confirmation in the residence of Mr. Finnigan, to 40 persons." Massillon had been attended from Canton. St. Mary's, finished in 1844, was first a mixed congregation. After the erection of St. Joseph's it became a German congregation (in 1851) and in 1869 counted 1500 German Catholics and four schools with 200 pupils.⁵⁵⁾

"The new church of Canal Fulton is already under way. The German Catholics have purchased the cottage and two acre lot of Seraphim Myer, with the intention of proceeding immediately, according to the frequent exhortations of the bishop, to build a new church. The site is well adapted to the purpose, and the presbytery most convenient. We much regret that Rev. Fathers Wuertz, the late pastor of the Canton (St. Peter's) congregation, has been compelled by ill health to solicit leave, which has been granted by the Bishop, to return to France. Two English and two German priests are indispensably required at this point to attend to the fast-increasing Catholic population of this vicinity. Schools for male and female youth are much wanted here; we mean boarding as well as day schools.

"At St. Genevieve's, six miles from Mount Eaton, Holmes County, twelve miles from Massillon and as many from Millersburg, is a little church which, though so lately built, is already much too small. There 130 were confirmed, of whom at least one third were converts. Of the converts we may record the names Mr. Schultz, Mr. Zimmerman, Mr. Schultz's two sisters-in-law who had been Lutherans.⁵⁶⁾

"The following day we were at St. Joseph's, a German congregation, nine miles from St. Luke's near Danville, in Holmes County. The church occupies very nearly the highest ground in Ohio. There were three confirmed. In attending this portion of his flock, Rev. Mr. Lamy (future Archbishop of Santa Fe, N. Mex.) has frequently had to swim his horse across the Mohican and was once near perishing in attempting to pass it in a frail boat with a company of fourteen persons."⁵⁷⁾

⁵⁴⁾ Reiter's *Schematismus*, p. 47: Mueller's *Schematismus*, p. 177.

⁵⁵⁾ Reiter's *Schematismus*, p. 49.

⁵⁶⁾ St. Genevieve's parish, originally a French congregation, is located at Calmoutier, Holmes County, diocese of Columbus; the settlement was founded in 1832. See Hartley, op. cit., pp. 396-398.

⁵⁷⁾ This church of St. Joseph was located near Greer,

"St. Francis de Sales' Church, Newark, is nearly finished. It is quite a handsome building and large, on a two acre lot, the highest of the town plot of the capital of Licking County. This is unquestionably one of the most spirited congregations in the Diocese. Without saying much about it, they purchased this fine lot, built the church and provided it with a fine silver chalice, as well as some other articles of less value. Rev. Mr. Lamy has erected the presbytery, a neat and appropriate dwelling for two priests. The other congregations will be rather edified than otherwise when we state that notwithstanding the highly commendable and successful efforts which they have also made in this respect, the choir of Newark surpasses any other out of Cincinnati in this Diocese. There were only 13 prepared for confirmation, as the Bishop's visit was not generally known in time. Rev. Mr. Senez has been appointed by the Bishop pastor of this congregation and also of those of Linville, six miles northwest of Newark." This praise of the Bishop referred to a congregation which in 1844 and a half a century later was preponderantly German. It was only in 1904 that another second church was built at Newark.

With this account closes the report of Bishop Purcell's visitation, dated October the 9th (1844) of the year 1844. Bishop Purcell had his reports about his visitation of the various parishes of his extended diocese first printed in the form of letters in the *Catholic Telegraph* of Cincinnati, beginning with May 16, 1834, and closing October 9, 1844. Bishop James Joseph Hartley reprinted them in his *History of Fifty Years of the Diocese of Columbus* in 1917, pp. 75-143, under the heading: "Letters of Bishop Purcell," prefacing them with the remark that these letters "bring before us in a vivid manner the true condition of Catholic affairs as he (the Bishop) found them in going about from place to place over the State." We culled from those letters everything which has reference to the German Catholics of Ohio during those years.

Yet Bishop Purcell does not mention all German Catholic settlements of his great Diocese and he did not visit all of them during those years. There was a considerable number of Germans

Holmes County, and about four miles from Glenmont. In 1857 St. Peter & Paul's parish church was created in Glenmont, then known as Napoleon, and Old St. Joseph became a mission of Glenmont and in 1877 both became missions of Millersburg which in 1892 counted 23 German families and three English families. See Hartley, op. cit., pp. 394-395, Enzberger, *Schematismus*, p. 85.

settled in 1842 at Marietta, Washington County, Toledo, Lucas County, Portland, Sandusky County, Upper Sandusky, Wyandot County.⁵⁸⁾; in Perry County there were German settlements in Somerset, in St. Joseph's near Somerset, and in Rehoboth; in Columbiana County there was a settlement at Lisbon,⁵⁹⁾ in Auglaize County the settlements Egypt, Fryburgh and Wapakoneta, in Mercer County Greenwood, Casella, St. Henry, Mariastein, in Seneca County New Riegel, Thompson, Liberty, Berwick, and Attica, in Shelby County Sidney and Berlin (now Fort Loramie), in Stark County the settlements at Harrisburg and New Berlin, seven miles north of Canton, now North Canton, in Crawford County Galion and New Washington, in Hamilton County Delhi, Dry Ridge, St. Bernard, Reading and White Oak, in Brown County St. Martin near Fayetteville, Ripley, West Union, Georgetown, in Butler County Middleston, New London, Eaton and Trenton, in Lorain County Avon and Elyria, in Erie County Milan and Vermillion, in Hocking County Good Hope and Logan and then Bremen now Sugar Grove (Fairfield Co.), Bellefontaine (Logan Co.), Circleville (Pickaway Co.), Defiance (Defiance Co.), Delaware (Delaware Co.), Delphos (Allen Co.), Dungannon (Columbiana Co.), Findlay (Hancock Co.), Fremont or Lower Sandusky (Sandusky Co.), Fulda (Noble Co.), Lebanon (Warren Co.), Malvern (Carroll Co.), Marion (Marion Co.), Maumee (Lucas Co.), McCutchenville (Wyandot Co.), New Richmond (Clermont Co.), Ottoville (Putnam Co.), Painsville (Lake Co.), Perrysburg (Wood Co.), Pomeroy (Meigs Co.), Poplar Ridge, now New Bavaria (Henry Co.), Sherman (Huron Co.), Wilkesville (Vinton Co.), Wheelersburg (Scioto Co.), Wills Creek, now Burkhart (Monroe Co.), Dresden (Muskingum Co.). There were German Catholics found in 1844 at a number of other places which later developed into regular congregations unless the people left to settle elsewhere.

In regard to the city of Cincinnati, Canon Salzbacher, from Vienna, wrote in 1842: "The number of German Catholics of Cincinnati sums up to twenty thousand. On Sunday not only hundreds but several thousands of German Catholics have to assist at Mass on the street, because the otherwise spacious Holy Trinity Church cannot afford room for these crowds. The Catholics form almost one

half of the entire population of Cincinnati."⁶⁰⁾ Summing up his impression about the strength of the Germans in the diocese of Cincinnati, which then embraced the whole state of Ohio, Canon Salzbacher states: "From the list of German settlements it is evident that the number of German Catholics is very considerable. If immigration from Germany and the Rhenish Provinces should continue on the present scale, the Diocese of Cincinnati, like the dioceses of Philadelphia and Pittsburgh, will have a majority of German Catholics."⁶¹⁾ Canon Salzbacher received first-hand information about the German Catholic population of Ohio from Father Henni and Bishop Purcell, men who were in every way qualified to estimate the strength of the Germans with great accuracy.

JOHN M. LENHART, O.CAP.

At Cross Village, Emmet County, Michigan, there stood at one time a bark church. Later on a large cross was erected on the spot, some say in 1827, but according to the Catholic Directories of that time the year 1832 appears the more probable. Immediately behind the cross was "The Little Church," which contrasted with the large convent Church, dedicated to St. Francis of Assisi, built by Fr. Weikamp, who attempted to found a religious community in this Michigan hamlet.

The following information regarding the effort, which came to naught, is from the "Traveler's Guide," published in 1898. Having done no more than mention "the establishment of Fr. Weikamp's enterprise," the account goes on to state:

"Later on Father Louis Sifferath [Nicholas Sifferath] became disaffected with the work of Father Weikamp, left the convent and preached to the Indians in the Little Church. He was a man of great piety and sweetness of character, and much beloved. In 1868 he was silenced by the Bishop through the influence of Father Weikamp, ostensibly, it is said, because he refused to shave his beard; but he remained in Cross Village until 1883, constantly engaged in good works and kindly ministrations, perhaps the most valuable of all being his translation of the Bible."¹⁾

The correctness of this particular statement is considered doubtful by one who has for years searched for material pertaining to the history of the old Indian missions, etc., in northern Michigan, Fr. Eugene Hagedorn, O.F.M. He knows of a catechism produced by Fr. Sifferath, written in an Indian tongue, but of no Bible.

⁵⁸⁾ All these settlements are mentioned by Salzbacher, op. cit., pp. 188 sq.

⁵⁹⁾ Marty, Martin, O.S.B. *John Martin Henni: ein Lebensbild*. New York, 1888, p. 56.

⁶⁰⁾ Salzbacher, *Meine Reise*, pp. 184-185.

⁶¹⁾ *Meine Reise*, p. 189.

¹⁾ Loc. cit., p. 11.

Book Reviews and Notes

SOMETIMES ago Mr. A. F. Wanner, of Vancouver, British Columbia, published a book on "A Vanishing People," the history of the immigration of German farmers into Russia, their success as colonists in the Black Sea area and their destruction by the Bolsheviks. The same author has now published a second volume, consisting partly of sketches which deal with a people, both in Russia and America, he knows so well. To these sketches is added a short account of Mr. Wanner's life, which began on the shores of the Black Sea and ultimately led him to British Columbia. The book is, of course, written in German, because the writer wishes it to reach his own people in the first place, and they cultivate the language of their forefathers tenaciously. The volume of ninety-six pages is a valuable contribution to the literature of the so-called "Russländer" in the New World.

Reviews

Parente, Pascal P., S.T.D. *The Mystical Life*. St. Louis, Mo., B. Herder Book Co., 257 p., \$2.50.

There is a common impression that mysticism is so remote from the ordinary Christian life that it could arouse no general interest and have no practical bearing. Mystical experiences, it is held, transcend the ordinary Christian perfection to such an extent that no relation exists between the two. Even priests in their office of guiding souls in the paths of spirituality deem it wise to let mysticism severely alone; they confine their spiritual direction strictly to the ascetical life which is for all who are anxious to save their souls.

With the author of the volume under review we subscribe to the opinion that while there is a difference between asceticism and mysticism there is also an intimate relationship and continuity. Christian spirituality is not of two kinds but is essentially one. The ascetic as well as the mystic aim at union with God. In the mystical experience God supplements the activity of man and adds something which man could not achieve by his own efforts. The mystical state in a manner anticipates our heavenly experience, notably the beatific vision by an immediacy of apprehension which surpasses the natural human power of perception. In accord with the primacy of the intellect, mystical experience has its inception in a superior knowledge of God, in what has been called infused contemplation. Infused contemplation is the heart of mysticism. In meditation (acquired contemplation) man laboriously ascends to God, in infused contemplation God descends to man.

But what is the practical value of mystical theology for ascetical theology? Mystical theology imparts to asceticism inspiration and direction; it sheds light on the true end of Christian spirituality. Without a degree of mystical inspiration, ascetical striving remains a plodding process. Mysticism lends wings to asceticism and enables it to soar where otherwise it would only creep. The highest heights exert a powerful attraction.

The book is not only for the priest who by some odd chance happens to become the guide of a specially privileged soul but for anyone who wishes to obtain a deep-

er insight into the spiritual life. The treatment of the subject though brief is quite comprehensive.

C. BRUEHL

O'Connell, Rev. L. J. *Are Catholic Schools Progressive?* Herder Book Co., St. Louis, Mo. Pp. 167, \$1.75.

It was to be expected that with the spread of the Philosophy of Liberalism in the last century, there should have been commensurate effort to influence the direction of education. For surely it makes a great difference whether man, the object of education, has a spiritual immortal soul or is merely a material being, the result of evolution, destined to live his earthly span and then dissolve again into the material elements from which he came. Instantly, of course, Christian Philosophy came to grips with the Philosophy of Liberalism; just as instantly came Catholic education to grips with Liberalism's theory and practice in education.

The Liberal school features freedom from disciplinary restraint and electivism in curriculum, and tends strongly to manual arts and skills. Professedly they have in mind success in the material things of life and that alone. It would be idle for them to be concerned about a future life since they deny the very existence of the undying principle of life, the spiritual soul. However, since the Catholic school educates both for time and eternity, Catholic educators must always be on the alert, quick to recognize and ready to use any helpful means compatible with Christian principles. This, of course, is no small assignment. Have they really measured to it? Can our Catholic schools really be called progressive schools? This book attempts to answer that question, and does so with a considerable measure of success.

The author has based his answer upon the replies to a questionnaire sent to the office of education of twenty dioceses in the United States. The findings are arranged to answer four general questions, viz., 1, what is progressive education and what are the criteria by which it can be recognized? 2, to what extent have progressive principles been adopted in twenty selected diocesan school systems? 3. Evaluate the philosophy of progressive education in the light of Catholic philosophy. 4. Appraise the practices of progressive education with a view to possible use in Catholic elementary schools.

Preliminary to passing judgment on the matter submitted, the author has outlined the growth of so-called progressive education, the philosophy underlying the system, and the activities of its foremost proponents. The study is orderly, scientific and sufficiently exhaustive. The general conclusion reached is that many Catholic schools are really incorporating the good points of progressive education without sacrificing principles or unchangeable truths.

This book is a distinct contribution to the literature of Catholic education. Its important message and the brevity with which it is delivered, 167 pages, should make it a "must" book on the reading list of every teacher in a Catholic school. It bears the Imprimatur of the Bishop of Belleville, and has a preface by the Director of the Curriculum Laboratory of St. Louis University.

W. J. O'SHAUGHNESSY, S.J.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social-Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

A FAITHFUL SHEPHERD

(*In Memoriam*)

NOT alone in the Diocese of Wichita, which he had guided for six years, will the late Bishop Christian H. Winkelmann be long remembered by the members of the clergy and the laity who had learned to appreciate and love him. His memory will ever be dear also to hundreds of priests, laymen and women in the Archdiocese of St. Louis, where he had labored so conscientiously and steadfastly ever since the day of his ordination. Bishop Winkelmann is indeed unforgettable, because he represented an ideal to which he was faithful from boyhood on until the day of his death, at St. Joseph's Hospital, Wichita, on November 18. He was known at St. Charles, Missouri, as a zealous assistant to a zealous pastor, the late Rt. Rev. Msgr. F. X. Wilmes. The aging priest was in fact, so reluctant to see Father Winkelmann removed from his parish to a pastorate, that he kept him with him for more than the customary years. Ultimately, however, Archbishop Glennon sent Father Winkelmann to a rural parish where he again endeared himself to the people. Not because he strove to be what is sometimes called "a popular priest." The people loved him, wherever he went, because they realized him to be a priest of sterling qualities, unassuming, humble at heart, and genuinely pious. And God certainly blessed his labors. Uncomplainingly, he undertook the not at all pleasant task to dispose of a huge debt he found awaiting him in the St. Louis parish to which he was transferred from the quiet of a rural community. In addition, there was imposed upon him by the late Archbishop Glennon the further obligation of developing the Catholic Rural Life Conference in the Archdiocese of St. Louis. He suc-

ceeded so admirably to carry out what had been planned that the Conference has established a unique record to which every annual report has testified.

What the deceased Bishop accomplished in the Diocese of Wichita, is best told in the words of the editor of the *Advance-Register*, the diocesan organ, Rt. Rev. Msgr. William Schaefers, who wrote:

"The Diocese of Wichita has enjoyed a phenomenal growth, spiritually and materially, under the inspiring episcopal leadership of Bishop Winkelmann. A man of action, he achieved a list of accomplishments during his six years' reign, including such outstanding works as the expansion of parishes for the Colored and the Mexicans, in whose welfare the Bishop was vitally interested, and the expansion of hospital work, the most recently completed in the Diocese being St. Joseph's Hospital, the scene of Bishop Winkelmann's death. As the Bishop of war years, the deceased inaugurated the first USO in the city of Wichita, established chapels to accommodate the influx of war workers, and his Diocese ranks among the first in the United States as a contributor of food and clothing to the suffering victims of World War II."

But this is not all; Msgr. Schaefers speaks also of the Bishop's promotion of education and an extensive youth program, inaugurated in accordance with the plan of the Confraternity of Christian Doctrine. The article further calls attention to another monument erected to charity in the Diocese at El Dorado, the expression of the Bishop's love for children. Nor were the aged forgotten by him. Bishop Winkelmann furthermore organized the Diocesan Charities and established the St.

Vincent de Paul Society in accordance with the growing needs of an industrial city.

The Bishop was greatly attached to our organization, of which he became an honored Life Member. He attended some of our conventions even before his ordination to the priesthood, having been introduced to the cause by his father, the late John Winkelmann, a staunch supporter of the CV and the delegate of St. Boniface Society, St. Louis, from 1896 onward until his death. The Bishop's love for our organization was well known; Monsignor Schaefers states in his obituary: "Bishop Winkelmann was Supreme Spiritual Director of the Catholic Knights of America, one of the Episcopal Promoters of the Catholic Central Verein of America, and the Episcopal Protector of the Third Order of St. Francis in the United States."

It is before all our Kansas Branch knew him for a friend who did not spare himself when asked to participate in its conventions. No other organization affiliated with the CV has had to face greater trials than this branch, due to the calamities suffered by the farmers of Western Kansas over a number of years. To drought and dust storms were added the outrageously low prices for grain and other farm products. Except for the will of the officers to persevere and the help rendered them by Bishop Winkelmann, at a time when their courage might have otherwise failed them, the organization would have been left to its fate. The Central Bureau knew him as a benefactor for thirty years. It was particularly St. Elizabeth Day Nursery was assisted by him on stated occasions. His memory should remain dear to the members of both the CV and the NCWU. Moreover, let them remember the Bishop in their prayers while emulating his example.

Archbishop Ritter Renews Mandate

REPRESENTING the Catholic Union of Missouri, Rt. Rev. Msgr. Joseph A. Vogelweid approached Most Rev. Joseph E. Ritter, Archbishop of St. Louis, in company with Very Rev. Anthony T. Strauss, Spiritual Director of the National Catholic Women's Union of Missouri, with the request to renew for both organizations the Mandate for Catholic Action which had been granted them by the late Archbishop of St. Louis, Cardinal John J. Glennon. Archbishop Ritter graciously consented and in token thereof issued the following communication, dated December 10, 1946:

To the Members of the Catholic Union of Missouri and the National Catholic Women's Union of Missouri:

It affords me great pleasure to give my approbation to the Catholic Union of Missouri. In the promotion of sound, Catholic, social principles, along with the Catholic Central Bureau, it has merited the esteem and confidence of the authorities of the Church. Devoted to Holy Mother Church and imbued with the spirit of the Apostolate, its members labor faithfully to effect a Christian renewal of social and economic life. In bestowing my blessing upon this praiseworthy work, I also gladly give the mandate for its continuance in the Archdiocese of St. Louis.

MOST REV. JOSEPH E. RITTER
Archbishop of St. Louis

A Papal Acknowledgment

ON the eve of his departure for Rome, in February, there was entrusted to Most Rev. Bishop A. J. Muench a gift intended for the Holy Father as a token of the Central Verein's filial devotion for the incumbent of the Chair of Peter.

An acknowledgment, addressed to Mr. Aretz, President of the Central Verein from 1944 to 1946, conveys to the members of the organization the expression of the Holy Father's appreciation for their remembrance of him in the following words:

Dear Mr. Aretz,

The Holy Father has charged me with the pleasant task of acknowledging receipt of your devoted letter of January 30, 1946, and of the offering of \$1000 which you sent Him on behalf of the Catholic Central Verein of America.

His Holiness would have me assure you and the members of the Catholic Central Verein of America of His profound gratitude for this munificent gift. In the midst of the suffering and desolation which have followed on the war, it is a source of deep consolation to the Common Father to note the promptness and willingness with which the more fortunate of His beloved children come to His aid in His mission of charity, enabling Him, by their generosity, to extend His succor and help to so many more suffering members of His flock. It is the earnest prayer of His Holiness that Our Divine Lord may reward bountifully all the contributors for this valued donation which their true spirit of Christian charity has prompted them to make.

His Holiness bids me convey to you, too, the expression of His deep appreciation of the devoted message of prayer and of loyal devotion to the Holy See which you conveyed to Him in the name of the Catholic Central Verein.

As a token of His gratitude, the Sovereign Pontiff lovingly imparts to you and to the members of the Catholic Central Verein of America His paternal Apostolic Blessing, praying that it may be to all a source of copious heavenly grace and a pledge of abundant success in their various branches of Catholic Action.

With assurance of esteem, I remain

Sincerely yours in Christ,

G. B. Montini
Subt.

Official Communication

THE President of the Central Verein, Mr. Albert J. Sattler, has addressed a communication to our societies and members calling attention to matters concerning the welfare of the national organization. He reminds us that it was ten years ago, in November of last year, that the Bishops of our country, assembled in Washington, had given the mandate for Catholic Action to the Catholic Central Verein, the first to be granted by them to a body of Catholic laymen in the history of our country. Mr. Sattler observes that this action by our Bishops was not only an expression of confidence in our organization, but that it "imposed a responsibility upon us not merely to continue the good work of the past, but to endeavor unceasingly to increase the efficiency of our labors."

Mr. Sattler also expresses the hope that the resolutions of the National Convention and the recommendations of that gathering will be carefully read and translated into affirmative action by our societies and members. He commends especially the wholehearted interest taken by the CV in the German and Austrian Relief program, and urges that this noble and urgent charitable activity continue.

Other matters touched upon in President Sattler's letter, signed also by General Secretary Albert Dobie, were: Recommendation of the Bureau's Christmas appeal, with the suggestion that gifts for this purpose be computed on basis of ten cents per member in each society; renewal of subscriptions to *Social Justice Review* by the societies for their spiritual directors; and a request for special contributions to the General Secretary, Mr. Dobie, to supplement the dues which are paid to the Central Verein because the amount raised by assessments is inadequate to defray the expenses of a national organization. This money is to be devoted to promotion work and to pay for the copies of the *SJR* sent to the societies each month.

CARE, A Co-operative Undertaking

BY this time, undoubtedly every reader of *SJR* in the United States is aware of the service CARE is rendering the people of war torn countries of Europe by providing the opportunity to supply them with food packages, weighing forty-five pounds, at a price of ten dollars. What is not generally known is that the co-operatives in our country and Canada are supporting this relief project. At the Western Co-operative Conference, conducted in Edmonton, Alberta, in the fall, Mr. A. B. MacDonald, National Secretary of the Co-operative Union in Canada, who is known to some of our members, announced that his organization was supporting CARE and that one of their officers had taken charge of this work.

The very fact that CARE reduced the price for a package from fifteen dollars to ten dollars with the intention of making it possible for more people to send more food packages across the water, is sufficient proof that the organization is not bent on profit. And considering how widespread malnutrition and even starvation is in some countries of Europe, among them Ger-

many, it is to be hoped that many will avail themselves of the opportunity to purchase such food parcels. We have seen dozens of letters, from all parts of Germany, which speak in glowing terms of the quality and quantity of goods received by those fortunate enough to be remembered by relatives, friends or some charitable agency in our country with a relief food package. Moreover, the packages are delivered to the addresses by the village priest, a protestant minister, the Red Cross, or a reliable charitable organization. This appears from communications we have seen.

Members of the Central Verein, who have no relatives or friends to whom they may send CARE food packages, are solicited to help the Bureau with donations for the purchase of such packages, to be sent, in the first place to priests and nuns, and such lay people as may be recommended by dependable individuals in Germany. We have been reliably informed that particularly priests find themselves in serious straits as far as food is concerned. "Their people are unable to give them anything," writes one of our Chaplains from Germany; "and they may not," he continues, "buy in the Black Market as others do." This Chaplain has furnished us the names of a number of priests in distress and also the names of some nuns, all of whom, he assures us, will share with others what they may receive from CARE.

We believe that to aid these priests and nuns is a most necessary and deserving charity.

"Kolping Family" Sets an Example

ANIMATED by the spirit of Father Kolping the various branches of the Kolping Society in the country have made great efforts to aid the starving people of Germany. Thirty thousand dollars has been collected by this comparatively small group of men for the purpose referred to. In addition, the members of the Kolping Societies have collected large quantities of clothing, processed foods, etc. And these efforts are to be continued. In addition, individual members have sent as many as a hundred, and even two hundred packages of food across the sea to alleviate the suffering of a distraught people.

In Cologne, we learn from the *Kirchlichen Nachrichtendienst*, no less than 215 members of Kolping Societies, located in cities other than Cologne, are aiding in the restoration of the Friars Minor Church in the city referred to, where their founder, Father Adolf Kolping, is entombed. This is not an affair of a few days or weeks. Members of the "Kolping family" have been engaged in the task of helping restore this church since the summer of 1945.

A master carpenter, to quote an instance, closed his shop for three days and came with three journeymen to work in the ruins. A shoemaker came from outside of Cologne with a son, travelling at night, in order to be able to begin work early in the morning. Five other men sacrificed six days of their vacation and devoted them to the work of removing the debris and helping to put in order this house of God which contains the remains of the saintly Kolping.

Let Us Aid Hungry Priests and Nuns

IT appears, the Jesuit Fathers, who serve Holy Trinity German Church at Boston, have also discovered the nuns and priests in Germany and Austria to be in particularly dire need. According to the December issue of the *Monatsbote*, Holy Trinity Relief Association has provided twenty-one CARE packages for members of the clergy and Sisters in the two countries referred to.

The following bit of information should prove an incentive to others. *Holy Trinity Parish Messenger* also reports that "on one of our packing nights, we were favored with a visit from Father MacPhelin, S.J., who was a Chaplain in the U. S. Army and stationed in Germany. He was much impressed by the fine spirit shown by our Relief Committee for the poor and needy of Europe." All in all Holy Trinity Relief Association had raised, up to December 1, seventy-five hundred dollars for the purposes the organization is intended to promote. Towards the end of the article, from which we have quoted, the writer states: "We need funds for many purposes—postage charges—CARE packages—purchase of incidentals which are not donated—and most of all, to meet our monthly commitment of three hundred dollars for the insulin and penicillin fund."

The Central Bureau is in a similar position. Therefore, we agree with the further statement of the *Monthly Messenger* from Boston:

"No one should be embarrassed to beg for a worthy cause, so we come begging in the name of the good Lord, asking you to extend your charity to the utmost for these poor and needy people." To this let us add what we have from the best of authority, that in Austria the nuns, especially cloistered nuns, are suffering untold misery. Many are so affected by hunger oedema that swelling of the feet prevents them from moving around. Considering these conditions, the Catholics of America are hardly exercising the charity such conditions demand of them. Let us remember, in this connection, that in the early centuries of Christianity even church plate was sold in order to sustain Christians who had been condemned *ad metalla*, i. e., to slave in mines.

A Chaplain in Germany

IT is from an announcement of Catholic Services, conducted in Berlin, Germany, by Rev. Chaplain Maurice E. Powers, Major, USA, we quote the following reminder, addressed to the Catholic members of the American garrison in the former capital of Prussia: "Have You Forgotten: The shoes and clothes that might be excess in your life, but would help to clothe some unfortunate person here in your very midst? We shall collect these things in November for distribution to the needy families."

These statements are interesting because they prove that an American Chaplain on the ground, who knows conditions, is reminding his "parishioners" of an obligation of charity. Chaplain Major Powers acts the Good Samaritan at every turn of the road. We happen to know that he gives religious instructions to dependent children in Berlin each Saturday morning, assisted by three School Sisters of Notre Dame, Germans.

Your Property in Need of Repairs

THOSE who have read the acknowledgments received by the Bureau from Chaplains, missionaries and others, quoted in the letter sent out early in December, will agree, we believe, that it is unfortunate a program of varied services such as the Bureau is in fact rendering must be operated with insufficient means. The fact is, were it not for the gifts from members and friends of the CV and the NCWU, and a comparatively small number of affiliated societies, at Christmas, we would operate each year at a deficit. But then, of course, we could not continue indefinitely.

An item of expense we are faced with at the present time, is referred to in the report of the Trustees to the Board of Directors of the CV: "While we must commend the members of the Bureau staff for so great an accomplishment with so little, we earnestly recommend that the Verein appeal to the generosity of the members for funds to make much needed exterior and interior repairs to the Central Bureau Buildings, so that the staff can continue to carry on its good and splendid work."

The Central Bureau property was acquired twenty-five years ago; scarcely any repairs have been made since that time. It is especially the office building needs tuck-pointing, painting, new gutters, some new window frames, painting of floors, papering of rooms, etc.

We therefore appeal to all members to help us meet this expense. We must continue to help the 900 chaplains serving in the armed forces, as well as the missionary priests, brothers and sisters at home and abroad in need of assistance. Moreover, the extensive relief program in behalf of Germany and Austria, and the sending of food packages through the CARE agency must continue. And this is only a portion of the activities which must be carried on by the Bureau in the interests of Catholic social action.

From 1858 to 1946

EIGHTY-EIGHT years of service as a sick and death benefit society is the distinction attained by the St. Aloysius Young Men's Benevolent Society of St. Joseph's Parish, Utica, New York. The historic event was commemorated with a Communion Mass and breakfast on December 15.

It was on this day in the same month, in 1858, the organization was founded. At first the age limit extended from fifteen years till the time of a man's marriage; hence the name. This arrangement was discontinued after twenty-three years. At the present time the Benevolent Society has over two hundred members of whom five have been members for over fifty years. They are: Aloysius Heintz, Sr., Emil J. Georg, J. Peter Meyer, Joseph F. Rettig, and William J. Keiser, all of them local business men.

In addition to sick and death benefits provided for members, the Society maintains a social program in the same building where it was founded eighty-eight years ago.

Privileged to Celebrate Golden Wedding

THE golden wedding anniversary of Mr. and Mrs. Michael Mohr, of St. Marks, Kansas, was marked by unusual circumstances. Permission had been granted by the late Most Rev. Christian H. Winkelmann, Bishop of Wichita, to celebrate the event with a Mass to be offered in the home of the jubilarians because both are in ill health. Mrs. Mohr has been a patient, bearing her affliction with Christian fortitude, for a number of years.

The ceremonies were opened by Fr. Hackenbroich, who stated that the sacramental grace of matrimony had "run like a scarlet thread through the fifty years of their married life, and so it is now time to give thanks to God." The jubilarians renewed their marriage vows and the pastor, Fr. Hackenbroich, read a communication from the Apostolic Delegate, conveying the best wishes of himself and the Holy Father, and a special Apostolic benediction from the Pope. A Highmass of Thanksgiving in honor of the Holy Trinity was then offered by Fr. Michael J. Lies, a nephew of the jubilarians. About ninety relatives, children, grandchildren of the honored couple attended the event.

Mr. Mohr, Knight of St. Gregory, and for a number of years President of the Catholic Union of Kansas, is at present a member of the Board of Trustees of the CV.

Yes, It Can Be Done

MEMBERS of the Colum Co-operative Federal Credit Union at Philadelphia had invited Father Joseph J. Schagemann, C.Ss.R., to lecture for them on the Maternity Guild. He came to Philadelphia on November 24 and his audience was deeply impressed by his person and presentation of the subject. One of the men present on this occasion wrote the Bureau: "I have no doubt that we will have a Family Guild functioning in our parish sooner than we had anticipated."

In XYZville there is a certain Benevolent Society which, we are told, is unable to attract new members, young men. Have its officers come forward with new ideas, given proof of their alertness, to the fact that they are aware of their obligation as Catholic men to promote Catholic Social Action, to aid their members to understand our times, the dangers to faith and morals, and to prepare for the coming storm which appears inevitable? The Central Verein offers its members every inducement to accomplish the tasks referred to; but it is very much in the position of the man who leads a horse to water but cannot make it drink. The Philadelphia group has been willing to avail itself of the opportunities the CV and its Bureau offer. After corresponding with the Bureau, they organized a Credit Union; now they have invited Father Schagemann to inform them on the Maternity Guild; they are, moreover, making good use of our free leaflets, and fifteen young men, all members of Colum Co-operative Federal Credit Union, attend the social course at St. Joseph's College, Philadelphia.

There are almost one thousand men's units in the CV. If all of them were to become as active as this group, the CV would, in fact, be an outstanding champion of Catholic Action.

Regional Conference

NINETY-TWO men and women delegates from nine cities in the State attended a meeting of the CV and NCWU of New York in St. Lawrence Parish, Troy, early in November. Fr. Francis J. Buechler presided at the joint session of the men and women. Speakers were Rev. Harold Hines, Diocesan Youth Director, Mr. Albert J. Sattler, President of the CV, Mrs. Mary F. Lohr, President of the NCWU, and Mrs. Mary Neubauer, first Vice-president of the women's State Branch. Mr. Sattler referred to the tenth anniversary of the presentation of the Episcopal Mandate for Catholic Action to the CV, and to the responsibility which this confidence involves. Fr. Hines emphasized the importance of initiating a positive program of social reconstruction, instead of merely talking about the evils of Communism and secularism which threaten society and the Church. A report on finances was submitted by Gen. Secy. Peter J. M. Clute. The meeting adopted a joint resolution protesting against the recent trial and conviction of Archbishop Stepinac by the Tito regime in Jugoslavia, to be sent to President Truman.

At the separate men's session, President Sattler spoke on the rehabilitation of the CV's benevolent societies. It is expected that the Catholic Family Protective Life Assurance Society of Milwaukee will comply with the New York State Laws and will reinsure benevolent societies in the state. A report was submitted by Mr. Carl J. Leising regarding efforts to revive the Buffalo Branch of the CV. It is tentatively planned to have a regional conference in Buffalo in the spring. President Jansen appointed Mr. Sattler chairman of the board of editors for the State Branch's new Quarterly Digest which is to be launched in the new year.

Branch and District Activities

AT the winter quarterly meeting of the Connecticut Branch of the CV, held in St. Joseph's Parish, Bridgeport, it was reported that \$371.25 had been realized for the German relief fund by means of a drawing. Rev. Joseph Rewinkel, Treasurer of the Burse Committee, announced that this fund had reached \$6512.52. The organization is also endeavoring to build up its Treasury; the penny collection taken up in the meeting was devoted to this purpose.

While District Leagues in some states are not very active, or do not, at least, inform the Bureau of their activities, it is encouraging to hear from those groups that promote the ideals and traditions of the Central Verein. Such is the case in Arkansas. This Branch together with the CU of Kansas, is among those sponsoring a flourishing program of activities for youth, and juveniles even. The youth meeting was a feature of the meetings of the Central District League in Little Rock on November 24. A varied program of inspirational talks on Catholic Action combined with an entertainment sustained the interest of the young people. A woodcraft exhibition was arranged by the boys of St. Joseph's School, Conway; the Boy Scouts of that school

also gave a demonstration. There were, in addition, the musical selections and a series of games. Mr. Robert Hambuchen, Conway, was appointed Youth chairman of the Central District League.

Rev. Lawrence Maus, of Perry County, addressed the meeting of men and women on the services rendered by co-operatives in the local rural communities. Mr. Carl A. Pinter, President, presided at the separate men's meeting.

A custom which should be universally observed both by individual societies and such larger units as District Leagues, etc., was established by our New York local federation some years ago. The organization attends church services each year on a Sunday within the octave of the feast of the Immaculate Conception. The event was conducted on the day of the feast, December 8, in St. Joseph's Church on 87th Street, Fr. Anthony J. Rothlauf, Pastor. Fr. Edward A. Koch, C.Ss.R., Rector of Holy Redeemer Church, delivered the sermon.

After the services, conducted at three o'clock in the afternoon, Mr. Emil M. Krauskopf, vice-president of the Brooklyn Kolping Society, spoke on the "International Situation." Ultimately there were shown a series of moving pictures taken at the Newark Convention of the CV and the NCWU.

Delegates of the Northwestern District, CU of Arkansas, met in Subiaco in November. Rev. E. Knobb, O.S.B., addressed the joint session of men and women on "Christian Family Life and the Nation." Rev. Fabian Diersing, O.S.B., Second Vice-president of the Central Verein of America, spoke at the separate men's session. Election of officers resulted as follows: G. M. Elskin, Paris, President; Henry Boerner, Subiaco, Second Vice-president; J. H. Kramer, Fort Smith, Secretary.

Non-attendance of members at meetings is a general failing from which not alone societies affiliated with the CV suffer. Because of this condition, the efforts of many organizations fail to attain their purpose. It stands to reason, moreover, that members who never or only rarely meet with their fellows cannot be well informed on the affairs of an organization, its purpose and program.

Writing from Brooklyn, Mr. Charles P. Schmit informs us of an attempt on his part to put such printed matter, as the Central Bureau's Annual Report and our free leaflets into the hands of the members of his society, St. Joseph's of St. Michael's Parish, E. N. Y. "Due to poor attendance at our meetings," he writes, "I am sending these publications to the members' home addresses by mail, and I will attempt to ascertain at the next meeting just what reception they were granted. By adopting this method I hope to establish for the CV publications an entrance into families."

Here is a method others should try. Of course, it demands the sacrifice of time and labor. But if Catholic Action is not believed worth such sacrifice, it will certainly not attain the purpose to which the Church has dedicated it.

Miscellany

AMONG the numerous gifts for the missions, received in recent months, one was particularly appreciated. As the Recording Secretary of St. Joseph's Benevolent Society, Mr. F. J. Wiltscheck, New Ulm, Minnesota, informed us, the amount donated, thirty dollars, consisted of gifts from the members of St. Joseph's and St. Elizabeth's Societies and *juvenile members* of Holy Trinity parish.

The Declaration of Principles and Policies adopted by the Newark Convention of the Central Verein has, on the whole, been well received both by our societies and members, and also by others. Quite a number of district leagues and local organizations are continuing the custom of reading and discussing this annual statement of the CV at monthly meetings. The first edition of 5000 copies of the 16-page leaflet has been exhausted; a reprint is off the press and copies are now available.

Both the CV and the Catholic Union of Missouri were represented at a meeting, called for the evening of November 19, at the suggestion of Professor Compton, Chancellor of Washington University, St. Louis. The intention was to discuss the need of controlling atomic energy and the means to be applied to the attainment of this progress. The speaker of the evening, Dr. Thomas, expressed the opinion, a committee should be organized to spread understanding of the problem, the importance of which no one doubts. The results of the meeting were, however, inconclusive, due, probably, largely to lack of knowledge of a subject so scientific and intricate as that of nuclear energy on the one hand and the advisability of suppressing entirely the use of atomic bombs on the other.

Our representatives were Mr. James H. Zipf and Mr. Paul Hoegen.

What possibilities there are for raising funds for German and Austrian relief, the result of what was called a "Deutscher Abend," conducted by the societies of St. Henry's Parish at Philadelphia, proves. It netted the sum of two thousand dollars. A number of societies and individuals subscribed a total of \$427.00 in the nature of special gifts, while the collection taken up on the evening of the entertainment amounted to \$430.89. Another part of the fund derived from the sale of one thousand tickets.

Rev. Fr. Henry E. Koenes, Pastor of St. Henry's parish, has taken a leading part in raising funds for German relief in the Archdiocese of Philadelphia.

About 3000 pounds of clothing, valued at approximately \$2000, were collected, sorted, packed and addressed to the warehouse of War Relief Services, NC-WC, by the members of St. Peter's and St. Clement's Benevolent Society, in co-operation with the members of St. Gertrude's Society of Assumption Parish, St. Paul, Minnesota, on December 8. This action demonstrates what can be accomplished by good will and local initia-

ative. The organization is co-operating in the state-wide collection of clothing, initiated in the fall by the CV of Minn., the Cath. Aid Association and the NCWU of the State in behalf of the needy in Germany and Austria.

Societies affiliated with the State League of Texas have responded well to the appeal for gifts for the prevention of starvation in Germany. A case in point is St. Joseph's Society, of Fredericksburg, Texas. A collection taken up at one of its monthly meetings provided \$28.75, to which sum the Society added its contribution while the pastor of St. Mary's parish contributed a good deal more than his mite. Thus one meeting resulted in a gift of \$73.75 for the benefit of what is indeed a timely charity.

At a meeting of the Board of Directors of the Catholic Union of Missouri, State Branch of the CV, at the Central Bureau, it was decided to support legislation favorable to a minimum wage law, should such a proposal come before the Missouri legislature in the new year. The CU's board of directors also considered the report of the Legislative Committee on the present contradictory status of the school bus transportation statutes of the State of Missouri and their application to the transportation of children attending parochial schools. It was decided not to agitate for any clarification or revision of the Missouri statutes, pending the outcome of the case from New Jersey now pending in the United States Supreme Court, which is concerned with the legality of bus transportation for students of denominational schools.

In the Cathedral of the Immaculate Conception at Springfield, Illinois, on Thanksgiving Day, three laymen of the Diocese were invested with the insignia of Knight Commanders of the Equestrian Order of the Holy Sepulchre of Jerusalem during a Pontifical Solemn High Mass. The celebrant was Most Rev. James A. Griffin, Bishop of Springfield.

One of the laymen thus honored was Mr. Will H. Hellhake, of Springfield, chairman of the committee in charge of the preparations for the convention of the CV and the NCWU, held at Springfield in 1943. Mr. Theodore J. Dirksen, also created a Knight Commander of the Holy Sepulchre, is the member of a family well known in the Catholic Union of Illinois. Mr. Dirksen's mother was an outstanding member of the Catholic Women's Union and a promoter for many years of its mission activities.

Now in its tenth year, the *Federation Messenger*, published by the Brooklyn Branch of the CV, continues to render the members of the organization faithful service. The November issue contains information of the following kind: Dates important to the Central Union's affiliated societies; outstanding among them is the first of December, dedicated to the Annual Patronal Feast of the Brooklyn Branch. It was conducted at the Church of the Sacred Heart. A good deal of space is devoted to promoting interest in the war relief efforts.

The title "Convention Echoes" needs no explanation for those who know that last year's convention of the CV of New York State was conducted in the city of Brooklyn. The *Messenger* consists of four pages, and is produced on a mimeograph and not on a printing press. No major organization affiliated with the CV should be without a messenger of this kind.

In the course of years, more than one Chaplain has expressed his appreciation of the Bureau's services by remembering the institution with an occasional gift. Even before this year's Christmas appeal had been mailed, Chaplain N. N. sent a contribution accompanied by the following commendation:

"The present enclosure represents a contribution to your worthy cause. While strikes and strife of all kinds abound, it is nice to know that your own work is prospering under the special blessing and protection of God. May you continue to enjoy His grace and favor during the coming year, 1947, which, let us pray, will bring new hope of better things to the harrassed members of the great human family."

Mail delivered to the Bureau on a certain day early in December had a surprise in store for us. One of the letters contained a donation, a contribution from juveniles in New Ulm, Minnesota, who had conducted an auction of articles made by them. The gift of twenty-five dollars was intended for the foreign missions.

It so hapened that on the very day of delivery to us of this letter there came an urgent appeal from a missionary in the Philippines, a priest whose heroism was tried severely while the Japanese were in those islands. The gift received from the young folks in New Ulm was, therefore, sent to him by return mail, as it were.

In the course of last year, Colum Co-operative Federal Credit Union, of Philadelphia, spent over seven hundred dollars for educational purposes. The larger part of this sum was contributed by the organization, while over three hundred dollars were raised by various means. No credit union, nor co-operative of any kind, in fact, should neglect to promote an educational program. The movement demands well instructed leaders and members.

The Brooklyn Federation of the CV has announced the death on November 27 of Mr. Adam J. Bennett, its treasurer. Funeral services were conducted from the Church of St. Alphonsus, Greenpoint, Brooklyn, on December 2. He was a member of long standing who contributed his full share to the development of the organization.

Quite regularly the Bureau is remembered by St. Joseph's Benevolent Association of San Antonio (founded, by the way, in 1885) with "a bottle donation," consisting of voluntary contributions dropped by the members into a glass receptacle. The November donation amounted to \$9.84.